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MONTHLY

AUGUST 1948

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MINNEAPOLIS' CHRISTIAN COMMUNITY CENTER
IN PICTURES

A Message from the President... OF The King's College



DEAR STUDENT:

In these days when evangelical Christian young people are faced with the necessity of preparing themselves well for a life of service for the Lord, the need of a college education becomes more and more apparent. Whether you are preparing for a profession, the Lord's service, or just want a good liberal arts education, consider carefully the qualifications of the school which you will attend.

THE KING'S COLLEGE OFFERS YOU:

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PLUS the personal attention of a small college.
- * An outstanding music department with music courses at no extra charge.
- * Fully accredited under the G.I. Bill of Rights.

I feel that the King's College is prepared to fulfill all of your requirements in preparing for the life into which the Lord may lead you for His service.

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AND APPLICATION BLANK
WRITE TO

Percy B. Crawford

The King's College
NEW CASTLE, DELAWARE

"Serving The King of Kings"

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WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 48

August, 1948

No. 12

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Youth Supplement Cover by Louis C. Williams

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August, 1948

In This Issue

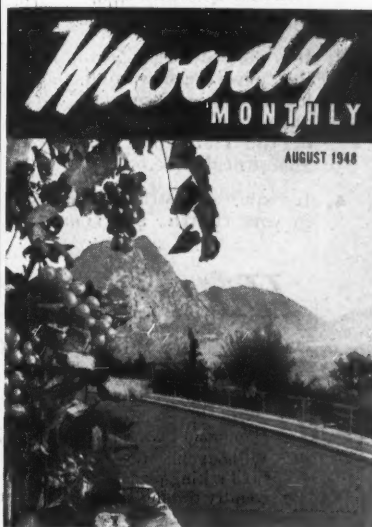
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We are happy to print Leland Wang's suggested schedule of Bible readings ("No Bible, No Breakfast," page 874), because we are convinced that the average Christian spends far too little time in systematic reading and studying of the Word of God. We will be amply rewarded if some of our readers will find this schedule helpful and will begin to apply themselves to a daily searching of the Book.

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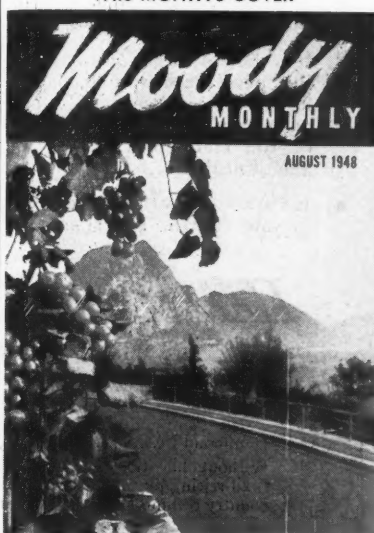
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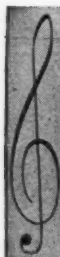
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Out of the MIXING BOWL

DORIS COFFIN ALDRICH

God's Exchange

THE SCISSORS were lovely, shining and sharp. Taddie clung to them with red-faced determination, fairly trembling with eagerness. It did no good to explain that he would be hurt; that he should not have had them; that there were better things for ten-month-old boys to play with... he was going to hold tight to them!

Mommie quickly found Daddy's red shoe horn. Offering it to Tad with one hand, she took the scissors with the other. He settled down to enjoy the new plaything, hardly aware that the dangerous "toy" was taken from him.

"So it is," thought Mommie, "so it is with the Lord. When He has to take something away from us, He gives something else so much better that we do not miss the thing that charmed us so."

But there are times when there is nothing to give to Taddie that's half so precious as the thing we need to take away. And then what?

Then Mommie picks him up, holds him close, so close that he hardly notices that anything is taken away. Content he is to be held in her arms, his fuzzy head nuzzled into her shoulder, his busy little feet drumming out their happiness against her.

And it's like that... yes, it's like that with the Lord. For nothing can compare with the delight of being held close to His heart, there is no contentment like unto it.

*"What has robbed the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But the sight of peerless worth."*

Editor's note—Mrs. Aldrich, in a recent letter, reveals the fact that none of her eight children read the Mixing Bowl. Copies of MOODY MONTHLY are kept under cover at their house, and "they are hardly aware" of their importance as the characters in an intensely interesting and helpful monthly column.

BEYOND RECALL By Sadie Louise Miller

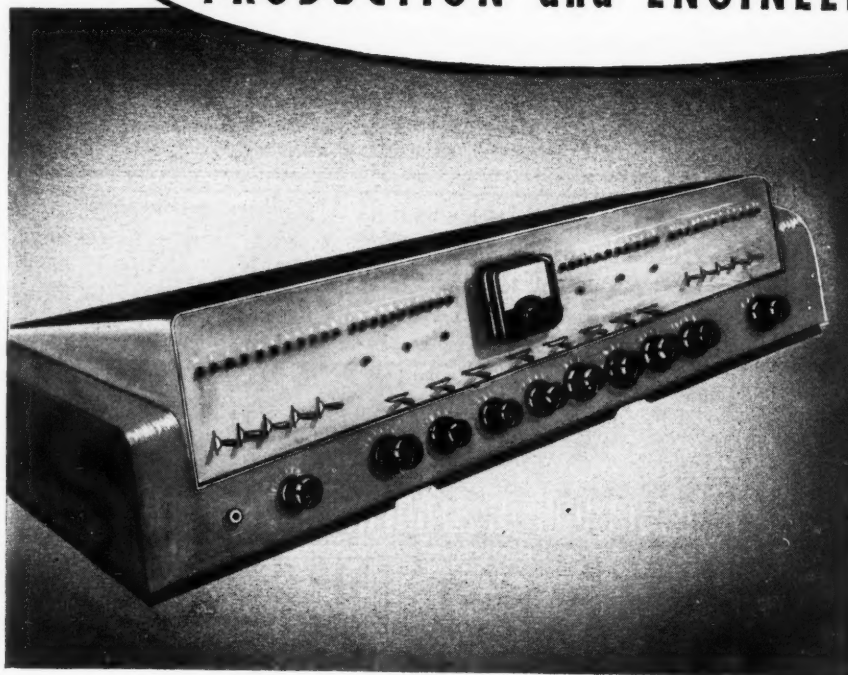
"Lost—

Somewhere between sunrise and sunset,
Two golden hours,
Each set with sixty diamond minutes.
No reward is offered
For they are lost forever."

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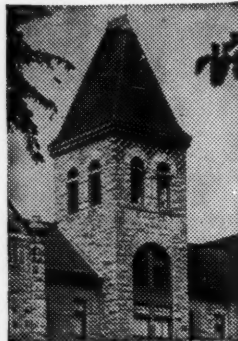
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SCHOOLS

Also see page 905



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SCHOOLS

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The Supreme Court of the United States in the recent Champaign-McCollum decision declared Christian education in the public schools to be unconstitutional. The Court ruled in favor of Mrs. McCollum, an atheist, who protested against released time religious classes in the public schools. The Court said, in effect, "There is no place for religion in the public schools."

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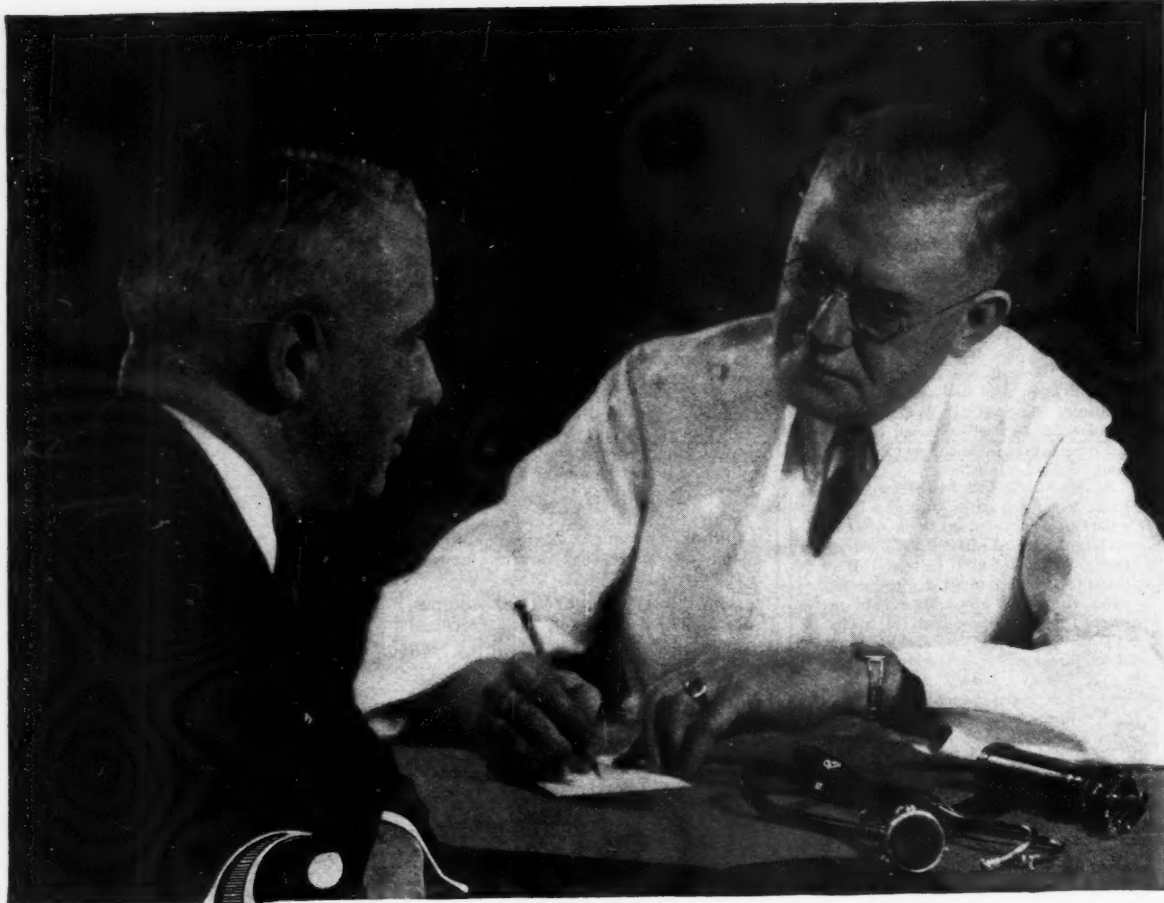
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Editorials

The Place of Suffering

What is life's supreme goal? If the apostle Paul were to return to us today and you were to put that question to him, he would probably answer, "That I may know Him."

Those words, occurring in Philippians 3:10, set forth as succinctly as possible the object of life. They express God's purpose for us—that we might be conformed to the image of His Son, the Lord Jesus Christ. *And they should be our purpose.* It is no wonder that many believers since Paul's time have chosen those five words as the key verse or motto of their lives and have made it their ambition to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

There are two ways to come to know Him. The first, obviously, is by diligent study of the Bible. It is here that we meet Him. We have no authentic information on which faith may rest outside of these inspired pages. Jesus said, "They are they which testify of me" (John 5:39). And Paul explained that as we gaze upon Him in the mirror of the Word, we are changed into His likeness (II Cor. 3:18) by the Spirit of God. The Bible is the Christian's textbook, where he may learn of Christ and grow to be like Him.

But truth is not learned through textbooks alone. If you wanted to learn to play golf you might buy a book that explains the various clubs, how to drive and putt, and how to make approach shots. But any golfer knows that textbook knowledge would have to be supplemented by actual playing on a golf course. What you read in the book must be put into practice to be truly *learned*. In this connection we recall the words of Christ: "He that hath my commandments, and keepeth them . . . I will manifest myself to him" (John 14:21). We cannot learn fully the truths of the Word of God unless we put them into practice. "If any man *will do his will*, he shall know of the doctrine" (John 7:17).

In the Philippians passage where Paul expresses his ambition, "That I may know Him," he adds, "and the fellow-

ship of his sufferings, being made conformable unto his death." Paul knew what many a Christian has learned since—that the road of experience is often a road of suffering and hardship. But it is also the road to knowing God in a real way.

Sometimes the Road Is Hard

Think for a moment of the people you know of whom you can say, "That person really knows the Lord." There are not many in your acquaintance perhaps, not nearly as many as there are professing Christians. But now think again of the lives of these select few. Most of them have gone through suffering of some kind, haven't they? It almost seems to be a spiritual law that if we are going to come to know God in the intimacy that will transform our lives and make of us powerful tools in His hands, we will have to undergo the rigors of testing and trial.

Where else can we know the power of God than in our weakness? How can we experience the sufficiency of God except in loneliness? How can we taste the sweetness of His comfort except in pain and sorrow?

Dark days, like bright, are sent by a gracious heavenly Father who knows what is best for His growing children. Life, after all, isn't a picnic, but a warfare. We aren't here for ease and contentment, but for battle. And it takes the rigors of "basic training" or "boot camp" to make strong, able warriors.

Sometimes Our Praying Errs

There is a superficiality that is paralyzing much of the Christian Church in America today. Our comparative ease, by contrast with Christians in other countries, has lulled us into a complacency that shirks the obvious duties of the Christian life. We whimper and complain when trouble strikes, forgetting what God is after in our lives.

King David passed through a time of testing, and when it was over he observed, "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71). What his affliction was, we do not know. Sickness, perhaps. But if we had been there we no

doubt would have prayed, "Lord, deliver David quickly from this trouble." And if God had spoken out of heaven, He might have said, "It's not My purpose to deliver him until he has learned what I want to teach him. You are too superficial in your praying. My purpose for David isn't that He should be spared sickness and trouble, but that he should come to *know Me*. Remember the outcome of Job's awful suffering, how he said, 'I have heard of thee by the hearing of the ear: but now mine eye seeth thee.'"

We listen and are rebuked, and we ask ourselves, "Am I ready to say to God, 'I want, like Paul, to know Thee. If it means suffering I will not run away, but will yield my will to Thine, and seek in it the lesson Thou hast for me to learn?'"

This Is Conference Month

August is the month for several important conferences abroad. The largest of these, as we reported in "August in Amsterdam" (May issue, page 642) is the first world assembly to be held by the World Council of Churches in Amsterdam August 22-September 3.

But evidence is mounting that many church groups will not go along with the World Council because of its inclusion of modernists and Unitarians. Even the Reformed Churches in the Netherlands have declined an invitation to join in this conference in their home country. Dr. K. Dijk, eminent Dutch theologian, speaking for the Church, has recently said, "In this council those who do *not* consider Christ's deity in this sense of our Saviour Himself being God, God of God, and Light of Light, and who do *not* confess Him as the Saviour in the sense of the Redeemer, who alone reconciles us by His blood, are receiving a position with the same rights as those who do. . . . These two conceptions, which are diametrically opposed to each other, are tolerated side by side. Because of that the Synod decided that we could not participate."

Now comes news from Dr. Arie Kok (who is arranging for the first meeting of the International Council of Christian Churches in Amsterdam, August 12-19) that there is a strong feeling against the World Council in Scandinavian countries. "Modernism has not penetrated to such a degree as in the United States," he reports, and announces that many leaders of the Lutheran Free Churches, Baptists, and Methodists are skeptical of false alliances. Representatives are now assured from England, France, Switzerland, Austria, Germany, Belgium, Holland, Denmark, Sweden and Norway at the International Council meetings, which have been called by the American Council of Christian Churches and which will be entirely free from Modernism.

August 7-11 another similar conference will convene in Montreux, Switzerland, called by the National Association of Evangelicals for the purpose of developing a spirit of unity among believers in various countries, and looking forward to the formation at a later date of a council to promote matters of mutual interest. Delegates from twelve

All editorials, unless otherwise designated, are by Walden Howard, member of the editorial staff.

countries are already assured and interest is running high.

August 10-22 at Beatenburg, Switzerland, delegates to the first Youth for Christ sponsored World Congress on Evangelism will convene with an expected crowd of 300, representing forty-six countries. The purpose of the conference will be to discuss means whereby the world may be evangelized during this generation.

And at Lausanne, Switzerland, August 7-16, university students from at least seven countries will attend the International Student Conference, to which Inter-Varsity Christian Fellowship chapters in the United States will send several delegates.

These evangelical meetings deserve an interest in the prayers of God's people here at home. These are days of urgency, and any event that will enlarge our vision of the world's need or increase our efficiency in spreading the gospel warrants our deep interest.

Catholics on Religious Freedom

A clear and unequivocal statement of the Roman Catholic attitude toward religious liberty has recently come to light, published first in Rome in the Jesuit *La Civiltà Cattolica* and reprinted here by *The Christian Century*. Here it is, in part:

The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true Church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine.

Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto exist-

ence, without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, make the complete application of this principle impossible, then the Catholic Church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the de jure toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this, the Church does not renounce her thesis.

This statement is significant because of its authoritative source: high Jesuit officials in Rome. It should once for all give the lie to any claim that the ascendancy of Romanism in America would not do away with the religious freedom guaranteed under our political democracy.

It is a frank and honest statement which is being carried out consistently by the Roman Church throughout the world. Where it holds the majority of people under its power, it refuses recognition and opportunity to others; but where its members are themselves a minority (as in the United States), they fight for all "concessions" possible, biding their time in the hope of someday becoming the majority.

Let no pious praise of freedom from Catholics beguile us into thinking that the Roman Church has had a change of heart. If theirs is the only Church, and their monstrous system of mass and confessional, indulgences and priesthood is the only way to God, then they are right in insisting that no other religious faith should be tolerated. Their motives would at least be consistent, and we should be aware of them.

But if their system is wrong, all their demands are unwarranted. Our opposition, as Protestants, to their false system must not be on the grounds of their intolerance, but of their doctrinal error.

Garbage-Can Christians

One disappointment in editing *MOODY MONTHLY* is the realization, which grows on us as we review the many manuscripts sent to us for possible publication and as we read the letters from our readers, that many Christian people have an undue interest in the sordidness of the world around them.

Whenever we print an article that pictures the tragic immorality and sin of our day, our mail picks up noticeably. "That's what we need to hear," people write us. It looks as if Christian people prefer to read of the awfulness of the world rather than the loveliness of Christ.

Is this a sign that we are not occupying ourselves sufficiently with Him?

"Turn your eyes upon Jesus,

*Look full in His wonderful face,
And the things of earth will grow
strangely dim*

In the light of His glory and grace."

Communism in Israel

Christians confidently expect that the setting up of the State of Israel in Palestine will prove to be an earnest of the regathering and conversion of the Jews promised for the end time. But so far there is little sign of any religious stirring among the Jews who are battling for their new nation. In fact, there are disturbing reports of a godless communism gaining ground among the returning Jews.

Leigh White, foreign correspondent of the *Chicago Daily News*, summarized his findings on this score in a recent dispatch. Hashomer Hatzair, he reports, is a pro-Russian Socialist party whose line is almost identical to that of the two official communist parties in the land (Mapai and Achdut Avoda). Mapai is represented in the provisional government of Israel by Prime Minister David Ben-Gurion and Foreign Minister Moshe Shertok. The Stern Gang is described as having well-known affiliation with the communists, and even Irgun Zvai Leumi officially appealed to the Soviet Union in May for help against the British.

At the time of this writing U. N. Mediator Count Folke Bernadotte's four-week truce between Jewish and Arab forces had come to an end without seeing any solution to Jewish-Arab differences. Meanwhile the United States seemed to be siding more and more with the Jews against Britain who is helping the Arabs, though both claim to be seeking an impartial solution. Russia, stands on the sidelines, apparently waiting to see which way the pendulum will swing and ready to seize whatever advantage may come to her in the events of the next few months.

Palestine presents a confusing, bewildering picture, complicated by the divisions and the lack of spiritual cohesion among the Jews themselves. But under the big top, where there is action in a dozen different rings, Palestine becomes more and more the ring to watch. We have no question but that the cradle of history is undergoing preparation for its significant place in the final fulfillment of prophecy.

What's Coming in the September Issue

Britain's Forum for Faith. Donald F. Ackland's informative story of Victoria Institute (or Philosophical Society of Great Britain), which for eighty-three years has stood earnestly for the faith against the skepticism of false science and philosophy.

Pacific Garden Mission. Three pages of pictures to commemorate the seventy-first anniversary of the mission where Billy Sunday, Mel Trotter, and thousands of others have been claimed for God.

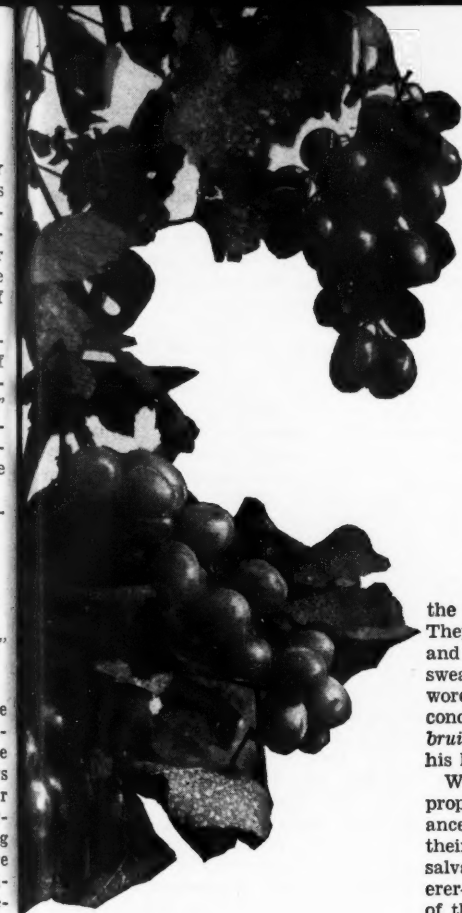
Your Church Can Stop the Presses. A city newspaper editor gives frank advice to preachers and Christian workers on how to get their stories into the local paper. By Homer Dowdy, editor of the Ames, Iowa, Milepost.

God Needs Old Maids. Doris Seger's article will prove just as encouraging and helpful as the title suggests.

And a host of other good things—devotional articles, helps for Bible study, and information on important events in the light of the Scriptures.

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The MORAL Value OF PROPHECY

By A. S. LOIZEAUX

**God does not speak to satisfy our curiosity;
prophecy was given to meet our deepest needs**

the searching questions of their Judge? They acknowledged their transgression and heard the divine sentences of toil and sweat and ultimate death. Then the word of hope was spoken to the Serpent concerning the woman's Seed. *He "shall bruise thy head, and thou shalt bruise his heel."*

What are the moral values of this first prophecy? First, the confession, repentance, and submission of sinners before their God. Then the faith and hope of salvation through the promised Deliverer—the Seed of the woman. The doom of the tempter was pronounced.

That the hope planted in our first parents' hearts was an imminent and practical hope is shown by the name Eve gave her firstborn son. "Cain" means "Acquired of Jehovah." This is an expression of faith. Eve thought that her firstborn was the promised Seed that should bring deliverance.

Who can estimate the value of that living hope to Adam and Eve to comfort and cheer their faith in a coming Redeemer? God had not told them *when* He should come; it was not for them to know. Neither had He told them of a long delay. That would have crushed their hope. In the dark hour God had given them a lamp of hope to shine until Jesus came.

Enoch's Prophecy

As centuries passed, ungodliness grew apace. Only a few were walking with God. Enoch was one of these distressed by the ungodliness of the world about him. Amid the prevailing darkness God gave him a new word of prophecy, a word of divine interference by judgment.

This word, like a lamp in the darkness, Enoch proclaimed to his generation. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

What are the moral values here? First, a revelation from God to comfort the godly with the promise that the corruption of ungodliness would be halted by divine judgment. Second, a solemn warn-

ing to the ungodly to repent of their ungodliness and so escape the judgment to come. Third, the constant expectation of divine interference for both of these moral purposes, caused by the imminence of judgment impending, with the time of the stroke unknown.

We know that God swept away the ungodly of Enoch's day by the Flood, fulfilling Enoch's prophecy; but we also know that a greater fulfillment will take place when the Lord of lords shall come with the armies of heaven to tread the wine press of the fierceness of the wrath of God (Rev. 19:11-16).

This is one of the many examples of multiple fulfillments of prophecy. Failure to see this causes many errors, such as the error of amillenarians in stating that Joel's prophecy of the outpouring of the Spirit was exhausted at Pentecost (Acts 2:16-21). The greater fulfillment awaits our Lord's earthly kingdom when every detail shall be gloriously fulfilled.

Enoch evidently expected the Lord's advent in his day. It is interesting to observe that as God's plans were otherwise, Enoch's faith was rewarded by his being caught away to heaven to be with his expected Lord. It is clear that this rapture was private or secret, for the record says: He "was not found, because God had translated him" (Heb. 11:5). Men searched for missing Enoch, not knowing what had happened to him.

Enoch's rapture, we believe, is a precious type of the rapture of the Church to heaven before the wrath of God and of the Lamb falls on a world filled with violence and corruption.

A heavenly man was caught away to heaven before the Flood came, while Noah was preserved by the ark through the Flood to become the seed of the renewed earth. Just so, God's heavenly people will be caught away to heaven before the wrath comes, while God's earthly remnant will be sealed and preserved by divine providences to become the seed of the millennial kingdom.

The Prophetic Word to Noah

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood"

THIS WORLD, with its neglect of God, its sin and confusion, is a dark place, but to the godly the prophetic word is a lamp shining in the darkness.

World statesmen are in doubt and darkness. They talk of the possibility of atomic warfare destroying our present civilization. We who know the Lord and have the light of prophecy know that a time of fearful trouble is in store for this wicked world.

We are in the night, but we have light in our hearts, and we watch for the Morning Star—Christ coming for His own, before the Sun of Righteousness rises upon the world in power and glory.

It will help us greatly to understand prophecy if we discern its moral purpose. God has not spoken to satisfy man's curiosity. He speaks to meet man's deepest need. If we neglect this vital truth, we may miss entirely the real meaning of God's promises.

Let us review briefly some outstanding prophecies to see clearly how the moral value clarifies the meaning of the Word.

The Woman's Seed (Gen. 3:9-21)

The first prophetic word was spoken by God in Eden, after the moral fall of our first parents. Can we imagine the fear and distress of those first sinners as they cringed before their Maker and answered

Mr. Loizeaux is a businessman living at Towson, Md.



Lauma photo

Winds and waves are softly sighing
While leafy trees make low replying.

(Gen. 6:13, 14).

This word of God was a lamp in a dark place. To Noah it was a word of deliverance from an evil generation and of preservation for the world to come. To the ungodly it was a word of warning to flee from the wrath to come.

After destroying the ungodly, as foretold to Enoch and Noah, God established a covenant with Noah and his seed, of which the bow was the sign. God established government in the earth in the person of Noah, to control the wicked. This is a clear foreview of the righteous rule of Christ in His earthly kingdom, after the earth has been purified by the judgments of God's wrath on the ungodly.

God's Prophetic Words to Abraham

God called Abram from Ur of the Chaldees to the land of promise. It was a dark place in Chaldea where idolatry prevailed, but God's lamp of prophecy was heeded and obeyed by Abram (Gen. 12:1-4).

At each step of Abram's faith and obedience, God gave him a larger and clearer view of His purposes of blessing. The culmination of Abraham's faith was the offering up of his only son, at which time Jehovah repeated the twofold promise. "I will multiply thy seed as the stars of the heavens, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my

voice" (Gen. 22:17, 18).

The promises to Abraham were both earthly and heavenly. The earthly had a partial fulfillment in the days of David and Solomon, but were cut short because of sin and rebellion against Jehovah. The final and great earthly fulfillment awaits the return of David's greater Son, who shall rule the nations with a rod of iron and fill the earth with His glory.

Abraham did not himself receive the promises, but his soul embraced them and he patiently awaited God's time for their fulfillment. The Spirit of God has described the moral value of the promises in Abraham's life: "For he looked for the city which hath the foundations, whose builder and maker is God . . . they all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. . . . But now they desire a better country, that is, a heav-

enly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city" (Heb. 11:10-16, R.V.).

Christ's Two Comings

The major and minor prophets spoke in the dark days of the kingdom and the exile. They carried the lamp of Jehovah to the kings and the people. Each appeal had moral urgency to obey the word of Jehovah, and each carried a warning of judgment on disobedience.

Some of the prophets presented the bright hope of the coming of Messiah-Immanuel. A few, comparatively, spoke of His sufferings, but all predicted the final glory of His kingdom.

These prophetic words kept the hope of Israel before the hearts of the godly. Expectancy was in the hearts of the righteous and devout "looking for the consolidation of Israel" (Luke 2:25). Then Jesus came.

It would be delightful to meditate on the wonderful fulfillments of prophecy by our Lord at His first advent, but our subject at this time is prophecy whose fulfillment is yet future.

Suffice it to say that, in the words of Matthew, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16).

In our Lord's incarnation, His ministry, His sufferings, death, and resurrection many marvelous prophecies were fulfilled. In the virgin birth, the first

prophecy of the "woman's seed" was realized. Immanuel, God with us, was accomplished. In Jesus, a child was born, a Son was given. In His miracles and ministry God Himself was among men to save and bless.

But the infinite values of our Saviour's first advent lay in His sufferings, His atoning death, His resurrection, and exaltation at the right hand of God as Head of the new creation.

This mighty work of the Son of God has given eternal moral value and glory to every word of prophecy which has been fulfilled, and sheds its divine light on every prophecy yet to be fulfilled.

We have divine assurance that every word of prophecy concerning things to come will be fulfilled in its appointed time, with the same precision and finality as characterized our Lord's first advent.

It is undeniable that our Lord's disciples expected Him to establish an earthly kingdom. The mother of James and John asked Jesus that her two sons might sit one on His right hand and one on His left in His kingdom. Our Lord replied that this honor was not His to give, but for whom it was prepared of His Father (Matt. 20:20-23).

Our Lord never denied His earthly kingdom, but confirmed it many times. After His death and resurrection the disciples asked Him, "Wilt thou at this time restore the kingdom to Israel?" The reply again confirmed the future earthly kingdom of Messiah, but placed its fulfillment at a time determined by God the Father (Acts 1:6, 7). With such plain teaching it is astonishing that there should be any question of the reality of our Lord's future earthly kingdom.

So occupied were the disciples with the expectation of a glorious earthly kingdom that they could not believe our Lord's statements that He would be betrayed, spit upon, and crucified by the rulers, and the third day rise again. So our Lord found it necessary to tell them in unmistakable words of His imminent departure from them. "Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also" (John 14:1-3, R.V.).

The shock and sorrow of Christ's departure was alleviated by the assurance that His absence was only temporary. He would come again personally and take them to Himself to be in the Father's house where there would be no more parting.

It is clear that this is a personal return for His own, totally different from His appearing in glory with the armies of heaven to judge the world. The Lord left the world amid His own in blessing. The world was ignorant of the event, and we have the angelic promise that He would so return in the same manner as they had seen Him go.

The disciples had their hearts set on an immediate earthly kingdom, and had left all they held dear to follow Jesus.

[Continued on page 888]

The Baptist Movement

*Once persecuted by both Protestants and Catholics,
Baptists have grown strong by constant emphasis on
evangelism and their carefully planned organization*

Fourth in a series of articles on THE STREAMS OF PROTESTANTISM

By Charles J. Woodbridge, Ph.D.

THE WORD "BAPTIST" was first used about 1644 to designate those who believe in Baptist principles. But the history of the Baptist movement began long before that. Our discussion of this history will be divided into four parts: the preliminary stages, from the first to the sixteenth century; the Anabaptist development on the continent; the spread of Baptist doctrine in England; and the rise of the Baptist Church in America.

Many insist that the Church of the first century was thoroughly and exclusively Baptist: it baptized adult believers by immersion and excluded infants from baptism. Those who hold this view usually teach that the early Church soon began to modify its beliefs and customs, and thus to degenerate rapidly.

The deterioration of the Church was observable along three lines: the dogma of the Roman Catholic Church, outside of which there could be no salvation, and schism from which was a deadly sin; the conception of the ministry as a priesthood, and the parallel development of the hierarchy; and the doctrine of sacramental grace, that is, that baptism is the actual agency through which the Holy Spirit regenerates.

The last of these errors, it is thought, was largely responsible for the introduction of infant baptism into the life of the Church. If children were tainted by nature with original sin, and if baptismal regeneration were valid, why not have the sins of infants washed away at the earliest possible date? The practice of baptizing children spread rapidly until the Church became a mixed multitude of saved and unsaved, of spiritual and worldly members.

Movements of reform were initiated from century to century in an effort to recapture the pristine simplicity of the Church. Many of these movements questioned the validity of infant baptism. Some of them practiced baptism by immersion. They were, therefore, the spiritual, if not actually the lineal, antecedents of the modern Baptists.

There were, for example, the Montanists of the second century. Their leader, Montanus, desired a return to original New Testament practices. In opposition to the worldliness and corruption of the organized Church, he advocated a spiritual Church of regenerated believers.

The Montanists expected the speedy return of Christ. They practiced rigorous ascetism. They were frequently regarded as fanatics. But because their goal was the purification of the Church, they are often considered to be the spiritual forebears of the Baptists.

There were other movements of protest in the early centuries after Christ. The followers of the excommunicated bishop Novatian in the third century formed a sect which rebaptized all who joined it from the Roman Catholic Church. A bit later the Donatists emerged. They too insisted on rebaptizing those who united with them, on the ground that the "orders" of the Catholic Church were invalid.

For centuries thereafter there was a succession of related groups which bore an assortment of names—Paulicians, Bogomils, Cathari, etc.—and which repudiated the doctrinal vagaries and moral looseness of the Church. There were other pre-Reformation movements of protest and reform. Some Baptist writers regard the leaders in these movements as part of their lineal ancestry; others are inclined to feel that there is

a spiritual, rather than a genealogical affinity between the sects and the Baptists of today.

But whatever the precise relationship might be between these movements of protest and the Baptist Church of the twentieth century, the fact remains that most of the movements helped to pave the way for the Reformation. They were leaven in the Protestant bread. They were breezes which fanned the Protestant flame. They were spiritual roots which produced the Protestant blossom.

BY THE TIME of Martin Luther, Anabaptist views were widely held on the continent of Europe. The term "Anabaptist," "rebaptizer," was generally used in a derogatory sense.

The history of the emergence of Anabaptist groups in Switzerland is interesting. The leader of the Reformation in this country was Zwingli. About 1523, he and some of his fellow Reformers disagreed on what direction the Swiss reform should take. A determined minority decided that infant baptism was unscriptural and that the Church should be

Roger Williams formed, in Rhode Island, what is thought to be the first Baptist church in America. Painting shows him sheltered by the Narragansett Indians whom he befriended.—Bettmann Archive



composed only of regenerated believers. The Anabaptist issue became a vital one. Repressive measures were taken against the dissenters. The Council of Zurich, for example, decreed in 1526 that whoever was guilty of rebaptizing should be drowned. This was no idle fancy on the part of the council, for their sentence was carried out in the case of several Anabaptist leaders.

Anabaptists appeared in Germany too, but here in a more radical form. Earnest, but often misguided, men appeared who were disappointed with the laxity and compromise of the German reformers. In addition to their views about baptism, these men had other ideas which were offensive to the Lutherans. They taught, for example, that the Christian should have no part in civil government and should take no oath. Some of the group became fanatical. Their extremism attracted others of like mind, and soon the entire Anabaptist movement was in great disrepute. Both Protestants and Catholics persecuted the Anabaptists. It seemed as though the new insistence on the purity of the Church were forever doomed.

But not so! A remarkable man appeared in the sixteenth century to perpetuate the best of the Anabaptist tradition, although under a different name. The man was Menno Simons. His followers were "the brethren," later known as Mennonites. These good people were in some respects the connecting link between the Anabaptists of the continent and the emerging Baptist churches of Britain. It is wise for us to learn more about their founder and his work.

Menno Simons was a priest of the Roman Catholic Church, but several things impelled him to renounce her jurisdiction. His study of the Scriptures persuaded him that Roman Catholicism was not true to the Bible. The martyrdom of a believer in second baptism stirred Menno's conscience to its depths. In 1536 he gave up his ecclesiastical career and began an entirely new work, that of preaching, teaching, writing, and founding churches. From France to Russia he traveled across the north of Europe, indefatigable in his efforts and persecuted for his convictions. Gently, persuasively, but firmly he preached the gospel, and large numbers of converts were won to the standard of truth.

When he entered on his work, Menno found the Anabaptists greatly divided. Some extremists held views concerning polygamy, the taking of oaths, Christ's return to the earth, and the bearing of arms, which had brought the movement into disfavor with the authorities. Menno sided with the conservatives and openly repudiated any left-wing fanaticism.

In 1539 he stated his doctrinal position in a volume entitled *Fundamental Book of the True Christian Faith*. The basic difference between his views and those of Calvin and Luther was in his conception of the Church. Menno felt that the true Church is composed only of regenerated believers, and that as a corollary infant baptism is invalid. He established his own printing press, wrote voluminously, and spread his doctrines far and wide.

At first the new leader and his followers encountered severe persecution. In 1539, a man who dared to give Menno lodging was seized and beheaded. In 1542, a decree was issued in Friesland which stated that anyone who aided or abetted the preacher was guilty of heresy and must suffer the consequences. But as time went by, the mildness and gentleness of Menno, together with the high moral standards and peace-loving disposition of his disciples, and particularly the fact that the Mennonites rejected the ill-favored term "Anabaptists," brought the movement a relatively large degree of toleration. The Mennonites were formally recognized in the Netherlands in 1672.

SOME TIME BETWEEN the years 1608 and 1611 an event took place of far-reaching importance to the Baptist movement. This event is often regarded as the turning point in Baptist history. In 1608, or thereabouts, the Anabaptist point of view, which had been variously entertained and expressed through the years, came to a focus in the organization of a group from which the great modern Baptist denominations have sprung.

Early in the seventeenth century John Smyth, an English Separatist minister who was being persecuted because of his views, emigrated with some of his followers to Holland. Doubtless influenced by the Mennonites, Smyth rejected infant baptism, and together with thirty-seven others of like mind organized the first church of Englishmen that is known to have baptized on profession of faith only. Smyth first baptized himself and then proceeded to baptize the others. The group prepared a Confession of Faith in which they asserted that the true Church consists only of baptized believers.

In 1611 some of the congregation moved to London, where they organized what is considered to be the first Anabaptist church composed of Englishmen on English soil. The members of this church believed that the atonement was valid generally, and not only for the elect. They became known as General Baptists. By 1626 there were five such groups in England; and by 1644 there were at least forty-seven.

About this time immersion came to be regarded by these churches as the normal method of baptism, although debate on the subject continued for several years thereafter.

Paralleling the rise of the General Baptists in England, a second Baptist group emerged, the so-called Particular Baptists, who were Calvinistic in doctrine, adhering to the view that the atonement has particular application only to the elect. The origin of this Church is as follows.

A Separatist congregation was organized in London in 1616 by the Rev. Henry Jacob, who soon left for Virginia. In 1633 a split in the little church occurred over the recognition of parish churches. A new group of seventeen members was formed. In 1638 a number of Anabaptists united with this group, and soon the church adopted Baptist principles and usages, thereby becoming the first Particular Baptist church in England.

By 1644 there were seven such churches. These churches prepared a Confession of Faith, consisting of fifty-two articles, in which they asserted that baptism on profession of faith is the correct procedure and that the proper mode of baptism is "dipping or plunging of the body under water."

There are at least ten Baptist churches in England which claim an earlier origin than these General and Particular churches. But the tradition on which the claims of these ancient churches are founded is too vague for assured accuracy.

An English Baptist service of worship in the seventeenth century was most interesting. We are told that the worshippers wore a distinctive garb. Men and women sat on opposite sides of the building. Both took part in the exhorting and "prophesying." Fasting was common, and many churches practiced foot washing and the anointing of the sick.

In 1678 the General Baptists issued their Confession of Faith, and the Particular Baptists published another in 1688-9. The latter confession is more Calvinistic than the former. It was adopted in 1742 by the Philadelphia Baptist Association, and thus determined to a large degree the theological direction of the Baptist movement in America. (In 1891, after two and a half centuries of separate existence, the General and Particular Baptist churches of England united to form the Baptist Union.)

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So when she published her first cookbook about eight years ago, "Mom" reserved all the right hand pages for "soul food"—chosen verses, quotations, and inspiring bits of verse. And when a few years before that, radio station WMBI asked her to reach thousands of women through broadcasting a program of advice to homemakers, "Mom" felt compelled to say yes, even though she confesses to this day that she would much prefer private life.

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blacksmith with a heart as wide as his broad, calloused hands. But although both the elder Mottys were good, moral people, they washed their hands of all religion when they came to this country.

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Flicking the dial on her radio one day, she stumbled on a message which was to

composed only of regenerated believers. The Anabaptist issue became a vital one. Repressive measures were taken against the dissenters. The Council of Zurich, for example, decreed in 1526 that whoever was guilty of rebaptizing should be drowned. This was no idle fancy on the part of the council, for their sentence was carried out in the case of several Anabaptist leaders.

Anabaptists appeared in Germany too, but here in a more radical form. Earnest, but often misguided, men appeared who were disappointed with the laxity and compromise of the German reformers. In addition to their views about baptism, these men had other ideas which were offensive to the Lutherans. They taught, for example, that the Christian should have no part in civil government and should take no oath. Some of the group became fanatical. Their extremism attracted others of like mind, and soon the entire Anabaptist movement was in great disrepute. Both Protestants and Catholics persecuted the Anabaptists. It seemed as though the new insistence on the purity of the Church were forever doomed.

But not so! A remarkable man appeared in the sixteenth century to perpetuate the best of the Anabaptist tradition, although under a different name. The man was Menno Simons. His followers were "the brethren," later known as Mennonites. These good people were in some respects the connecting link between the Anabaptists of the continent and the emerging Baptist churches of Britain. It is wise for us to learn more about their founder and his work.

Menno Simons was a priest of the Roman Catholic Church, but several things impelled him to renounce her jurisdiction. His study of the Scriptures persuaded him that Roman Catholicism was not true to the Bible. The martyrdom of a believer in second baptism stirred Menno's conscience to its depths. In 1536 he gave up his ecclesiastical career and began an entirely new work, that of preaching, teaching, writing, and founding churches. From France to Russia he traveled across the north of Europe, indefatigable in his efforts and persecuted for his convictions. Gently, persuasively, but firmly he preached the gospel, and large numbers of converts were won to the standard of truth.

When he entered on his work, Menno found the Anabaptists greatly divided. Some extremists held views concerning polygamy, the taking of oaths, Christ's return to the earth, and the bearing of arms, which had brought the movement into disfavor with the authorities. Menno sided with the conservatives and openly repudiated any left-wing fanaticism.

In 1539 he stated his doctrinal position in a volume entitled *Fundamental Book of the True Christian Faith*. The basic difference between his views and those of Calvin and Luther was in his conception of the Church. Menno felt that the true Church is composed only of regenerated believers, and that as a corollary infant baptism is invalid. He established his own printing press, wrote voluminously, and spread his doctrines far and wide.

At first the new leader and his followers encountered severe persecution. In 1539, a man who dared to give Menno lodging was seized and beheaded. In 1542, a decree was issued in Friesland which stated that anyone who aided or abetted the preacher was guilty of heresy and must suffer the consequences. But as time went by, the mildness and gentleness of Menno, together with the high moral standards and peace-loving disposition of his disciples, and particularly the fact that the Mennonites rejected the ill-favored term "Anabaptists," brought the movement a relatively large degree of toleration. The Mennonites were formally recognized in the Netherlands in 1672.

SOME TIME BETWEEN the years 1608 and 1611 an event took place of far-reaching importance to the Baptist movement. This event is often regarded as the turning point in Baptist history. In 1608, or thereabouts, the Anabaptist point of view, which had been variously entertained and expressed through the years, came to a focus in the organization of a group from which the great modern Baptist denominations have sprung.

Early in the seventeenth century John Smyth, an English Separatist minister who was being persecuted because of his views, emigrated with some of his followers to Holland. Doubtless influenced by the Mennonites, Smyth rejected infant baptism, and together with thirty-seven others of like mind organized the first church of Englishmen that is known to have baptized on profession of faith only. Smyth first baptized himself and then proceeded to baptize the others. The group prepared a Confession of Faith in which they asserted that the true Church consists only of baptized believers.

In 1611 some of the congregation moved to London, where they organized what is considered to be the first Anabaptist church composed of Englishmen on English soil. The members of this church believed that the atonement was valid generally, and not only for the elect. They became known as General Baptists. By 1626 there were five such groups in England; and by 1644 there were at least forty-seven.

About this time immersion came to be regarded by these churches as the normal method of baptism, although debate on the subject continued for several years thereafter.

Paralleling the rise of the General Baptists in England, a second Baptist group emerged, the so-called Particular Baptists, who were Calvinistic in doctrine, adhering to the view that the atonement has particular application only to the elect. The origin of this Church is as follows.

A Separatist congregation was organized in London in 1616 by the Rev. Henry Jacob, who soon left for Virginia. In 1633 a split in the little church occurred over the recognition of parish churches. A new group of seventeen members was formed. In 1638 a number of Anabaptists united with this group, and soon the church adopted Baptist principles and usages, thereby becoming the first Particular Baptist church in England.

By 1644 there were seven such churches. These churches prepared a Confession of Faith, consisting of fifty-two articles, in which they asserted that baptism on profession of faith is the correct procedure and that the proper mode of baptism is "dipping or plunging of the body under water."

There are at least ten Baptist churches in England which claim an earlier origin than these General and Particular churches. But the tradition on which the claims of these ancient churches are founded is too vague for assured accuracy.

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Flicking the dial on her radio one day, she stumbled on a message which was to

mark the pivotal point in her life. It was a WMBI program she heard, the first time she had ever tuned in to the Moody Bible Institute station. The speaker quoted John 3:16, Mrs. Youngren recalls now, and he told his listeners to put their own names in place of the "who-sover" in the verse.

The discouraged young wife was taking down the words of the verse in shorthand as she heard them. Then, as she looked over the sheet of notepaper when the speaker finished, she suddenly understood the message. In her own words, "Suddenly I said to myself, 'That means me.' Then I had no hesitation. I experienced absolute contact with God. I was saved then!"

SHE FOLLOWED UP her home experience with a visit to the radio station, and talked with Iris Ikeler

be on the radio, I would never have believed him!" she exclaims.

Her first introduction to a live mike came when the women's director asked her to give her testimony over the air. She was seized with stage fright, which has never completely left her, although she submits to the agonies of broadcasting over and over again. "Right now," she confesses, "I'd give anything if the Lord would take me out of the public ministry."

But the Lord seems to have chosen "Mom" Youngren for an ever-increasing public ministry. Soon after that first appearance, she began to help broadcast little neighborly chats. When Mrs. McCord became ill in 1939, ten years after "Mom" first started work at the radio station, she assumed directorship of WMBI's most popular women's program, the "Home Hour."

"For years I'd had a burden to help

authorities on child-rearing and homemaking. Among her speakers she has had a mother who reared ten children alone, a woman banker, and a children's court judge.

Another regular feature of the "Home Hour" is the party line, a one-way telephone conversation. Usually humorous, the party line also manages to convey helpful bits of information.

Since the day "Mom" first began directing the "Home Hour," she has broadened the scope of her work until now she participates in four other WMBI broadcasts. Far and away the most important of these to her is "Women of Destiny," a series of biographical sketches of Bible women, showing how their problems and solutions parallel modern women's experiences.

A woman's woman through and through, "Mom" explains that it was sheer curiosity which got her started on the plan for "Women of Destiny." "I wanted to know how those women faced their problems," she says. Now she spends about twenty hours every week in fascinating preparation of the scripts.

If "Mom" has endeared herself to thousands of listeners in the Chicago area through her broadcasts, she has influenced several times that many housewives all over the world through her *Food for the Body—Food for the Soul* cookbook.

The preliminary publication was a small, blue, paper-covered booklet and had only a limited sale. But the first plastic-bound edition, in 1946, became a smashing success, sending the sales' records soaring and making Moody Press employees scramble to keep up with the demand.

The new cookbook contained 125 illustrated pages of recipes for temporal and spiritual food. The left-hand pages of the book contains "Mom" Youngren's chosen, home-tested recipes. On the right-hand pages she placed a collection of "spiritual recipes"—bits of verse, prose, texts, proverbs, and dishpan whimsey. Designed to answer as many needs as possible, the book also included a section on foreign dishes and special children's recipes for "little cooks."

Orders for "Mom's" cookbook have come from all over the world. One missionary even told her she would like to translate it into French. In Bridgeton, N.J., a manager of an electrical appliance store gives away a copy with every stove, refrigerator, and washing machine he sells.

Not content to rest here, "Mom" Youngren is now planning another edition, to be published soon, as a supplement to the first one. In the new volume an outline of the requirements for a perfect Christian home will replace the scattered selections of "spiritual food" in the present edition.

All of these endeavors would seem to be very wearing. But "Mom" Youngren has the saving grace of humor," say her fellow workers on the radio staff, as they try to account for her never-failing good nature. A short time ago she appeared in the offices wearing a chic hat with a huge ruffle. The hat was familiar, but the ruffle wasn't. She told her of-

★ ★ ★

In Him

EVELYN NORRIS HENRY

In His heart, to be loved—there I always shall be.
In His hand, to be kept—'tis sufficient for me!
When each morning I sit at His feet to be taught,
He promises guidance in word, deed and thought.
The Lord is my Shepherd, I never shall want.
Tho' friends may deride, and tho' Satan may taunt,
My Shepherd has drawn me deep into His fold,
And I know that my life He securely will hold.

What gift can I offer? So much do I owe.
Can mere gifts of money my gratitude show?
Can church going only, or reading God's Word
Even slightly repay what I owe to my Lord?
Ah, no! Nothing less than surrender complete;
First my heart, then my mind, then my hands and my feet.
My Lord paid my debt—died on Calvary's tree;
Now ascended, in heaven He is pleading for me!

This Shepherd of mine knows each trial—each snare,
And at just the right moment my Lord will be there,
On His shoulders to carry each burden for me.
Yes, the Lord is my Shepherd, and always shall be.
In His heart, to be loved—in His hand—at His feet;
He has carried me through to surrender complete.
Transformed by His power, God's Word makes it plain:
I shall see Him, be like Him, when He comes again!

★ ★ ★

McCord, then director of WMBI women's programs. A little later Mrs. McCord offered Mrs. Youngren, now saddled with the support of her three small children, a clerical position on the radio staff.

Speaking of her early association with Mrs. McCord, her first spiritual counselor, "Mom" says she felt like Paul at the feet of Gamaliel. After the day's work, when she was home by herself, she read Scripture by the hour. "Sometimes I'd sit until 'way into the night, reading a whole book through at one sitting," she remembers.

This was her first personal contact with a radio station, but the future director of the "Home Hour" was still far from the microphone that is such a familiar part of her life today. "If anyone had told me eighteen years ago that I would

mothers in the home," Mrs. Youngren explains. "Child evangelism is designed to reach children. Christian businessmen's organizations are for the men. But nothing is provided for the mothers, who are the pivotal point of our homes and even of the nation!"

IN THE "HOME HOUR" broadcasts every Wednesday and Friday morning at 11:00 (CDST), "Mom" chats with housewives on subjects ranging from comic books to how to treat the ones you love. Deciding that Christian homes are built from little bricks, Mom has even chosen to talk on things like "The Grace of Punctuality," and "Keeping Confidences."

Once a month "Mom" interviews

ANCHORS AGAINST THE DAY

By Edwin Raymond Anderson



Our hope is not a patched-up ship but the coming of daybreak

IN THAT THRILLING sea-account of Paul's great and last journey to the metropolis of Rome, we learn that after the vessel of voyage was caught in the clutches of Euroclydon, and every effort had been made toward safety and deliverance, one course remained: "Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day" (Acts 27:29).

The voyage to Rome was not a light nor a pleasant one, as they encountered the windy monster, Euroclydon. And as far as the believer is concerned, the voyage to the Heavenly City is not a light one, for the devil is always ready with some form of spiritual "Euroclydon," to blow across the passageway. It would be more pleasant if saints could waft toward the skies upon billowing clouds of ease, but it is far more challenging to be obliged to face and conquer spiritual foes with spiritual resources.

Having cast out their four anchors, they "wished for the day." That word, "wished," carries a stronger connotation than that which is ascribed to our present-day English, for it expresses the thought of an assured hope, of an exercise of heart in the grip of assurance. They "wished" for the day, for they knew that sooner or later the day would come. So the Lord's people "wish" for that far better day of the revelation of "that blessed hope," even the Lord Jesus Christ.

"They wished for the day." Note, they did not wish that the tempest would let down a bit or settle into something of calm. They were sensible enough to realize that the coming of the day would take care of the tempest in its own bright course. Thus it is with the coming of the Lord in relation to the sin and darkness of this present world. Many are moaning over the plight of the world, and getting into all sorts of unscriptural unions and alliances in the pitiful hope that through some effort of man the "tempest" wrought by a host of sinful uprisings will let down a bit. It is tragic that a large part of the Church has joined with these "tempest-settling" organizations, when a clear look at the open Bible reveals the futility of such a course. Call it pessimistic narrowness, but at least it is scriptural and carries the only atom of logic in the madness round about. The seamen did not wish for the abatement of the tempest, but wished for the day. And so the Christian, with an open Bible and an honored Lord, looks not for abatement, but for rapture!

The seamen did not wish that they had

been in a better vessel, nor did they make attempts to strengthen here and to bolster there, and to scramble about in general patchwork; they wished for the day, I repeat. So it should be with us . . . not endeavoring to strengthen the defenseless positions of the Church by alliances and amalgamations, but looking away unto the great Head of the Church, who, in His sovereign time, will untie all the knots, wipe out all the mistakes, and soothe all the grievances. The coming of the Lord is the great solving-point for all of the problems and issues of the Church!

These seamen were not impractical visionaries. "They cast four anchors out of the stern," and in the midst of turmoil and danger, determined upon a settled position until the break of day. They did not fight against Euroclydon but maintained a fixed position.

Neither is the man in Christ an impractical visionary because he will join no "tempest-settling" alliances, as far as the Church is concerned. It takes the courage of true faith to cast out the anchor in such a scene, wherein Euroclydon has spawned forth a host of strange monsters, and to "stand therefore," when all else would cry for activity of one sort or another.

Any "ship" of program or activity which is devoid of the holy "Anchor" of the Lord Jesus Christ will sooner or later fall upon rocks, and we see the tragic signs of such spiritual wreckage round about us. Many a church has not "cast forth the anchor" and fixed to the determined position, but chosen rather to drift along with the fragile driftwood of worldly leagues and organizations in the vain hope of finding some "happy isle" in the midst of the fury. There is many a church that has attempted to take the Lord's work out of His hands, and effect a cleansing and a correction through the poor channels of church union, forgetting that it is only the Head that can sovereignly work that which is for the highest and the best.

What this old world needs to see more than anything else, in this day of confused movement and feverish activity, is a church and church members who are anchored and fixed, having taken a position and held to it at all cost: "Looking away unto Jesus the Author and Perfecter of faith."

The day of all days may be closer than any of us dares to think. The tempest is getting darker, and the old vessel may be ready to spring the fatal leak, but take heart! All shall go only "thus far," and then shall come the breaking of the day.

fice mates with a chuckle, that the taffeta trimming for her new creation came from an old lampshade given her by her son-in-law.

"You haven't lived until you've been a grandmother," "Mom" Youngren declares sagely. She speaks from experience, because three-year-old Carol is the daughter of her son Harold, one of the three children whom "Mom" reared alone. Carol and her parents live in Oak Park, suburb of Chicago, and "Mom" rides out to visit them almost every weekend. "Every Monday morning she comes back to the office imitating her grandchild," her devoted office mates will tell you.

"And," her friends will add when speaking of her counseling activities, "there's no better test of her sterling Christian character than this: all the girls who work in the Radio Department—and even the married men—visit her for counsel."

Sometimes, when she sits in her busy office on the tenth floor of Moody Bible Institute's Crowell Hall and looks out over the stately skyscrapers of downtown Chicago, "Mom" almost feels a twinge of fear. "Maybe I'm a coward," she confesses, "but public service costs. I'm sure that as I counsel people in their problems and conduct my radio work, the Lord is going to test my own faith with trials other people don't have to face."

But then she looks at you candidly with her steady, dark eyes and declares, "God's promise is in His Word. I've depended on Him for the radio work all these years; I can trust Him for the future."

"Mom" is a little amazed at the providence of God which would save her first of all her family. But she has a Bible verse to explain this, too, and reads aloud from Psalm 68: "God setteth the solitary in families: he bringeth out those which are bound with chains . . ."

Mrs. Youngren knows she reaches thousands of housewives in her radio broadcasts, and she knows that many more refer daily to her cookbook. But if she ever wonders how effective her recipes for happier living have been in the lives of those women, all she needs to do is leaf through the thousands of letters she has received, and read almost at random.

Here's a sample result of her recipes: "I have been a listener to the 'Home Hour' for years. It really has played a vital part in the keeping and stabilizing of our home. In many a very dark hour when all seemed lost, your messages have encouraged . . . At this writing I believe our home is more stable by the grace of God than ever before."

And the message of this letter is repeated dozens of times in the other letters she has received. No wonder "Mom" Youngren continues dealing with recipes—for happier eating and for happier living.

ON GIVING

"What! Giving again?" I asked in dismay, "And must I keep giving and giving away?"

"Oh, no," said the angel, piercing me through,

"Just give till the Father stops giving to you!"—Selected.

No Other Name

By Carl F. H. Henry

God so loved the world that He gave—
but you may so love yourself that you lose

And there is salvation in no one else; for there is no other name under heaven given among men by which we must be saved.—Acts 4:12, R. V.

MODERN MAN likes to make himself out a king rather than a beggar—and nothing discloses better his essential poverty of spirit. The King, making Himself a beggar, is the great drama of the Bible. Here the One who has need of nothing becomes the provision of those of us who, having nothing, cloak ourselves in His kingly garments.

The Need of Salvation

There is an "unmodern ring" to four words of our text: *we must be saved*. For modern man is, in his own estimate, the saviour—not the petitioner. He stands at the apex of evolutionary advance; on him, the upward movement of civilization hinges. He, if his "higher self" be lifted up, will make tomorrow safe from the need of salvation.

The unmodern ring is not that man has needs; the modern man concedes many of them, doubly so in the present hour of worldwide peril. In most forceful statements, his needs are even expressed as a "need for salvation." The world is at the brink of another catastrophe. War, disease, starvation, insecurity are tyrants of oppression—from them "we must be saved."

But that is a way of stating our need which also denies the need for New Testament salvation. Indeed, it is precisely this modern way of stating our need of salvation from which we need so desperately to be saved. For it represents an effort at solution which puts God at a distance, which retains an overconfidence in man, and which refuses to deal realistically with man as a sinner. It rallies people to peace movements, race brotherhood meetings, liquor control campaigns, "one world" conventions. But it stops their ears to the preaching of the cross; it says "we must be saved" in such a way as to say "we need no salvation."

Not long ago, in an Indiana city, a high school student had come through agony of soul and spiritual drama and, having found peace of mind and heart by the acceptance of Jesus Christ as his Re-

deemer, told his pastor the following Sunday that he had "been saved." The clergyman's brevity of reply was profound for the succinctness with which it conveyed the contemporary mood. He inquired, bluntly: "Saved! . . . from what?"

Early Christianity—from which our own grandparents and very probably our parents inherited their deepest convictions—had a deep sense of man's need of personal salvation. It looked not so much to social statistics as to individual needs.

Modern science has emphasized the universal, not the particular; it has lost the individual in the crowd, in the species or genus or class. But the Christian tradition holds that you do not know man—the individual man, even yourself—until you single him out alone, in the presence of a holy and almighty God, and become explicit about the moral barrier between the two. Not a gulf merely, but a barrier—that is the biblical view: man is a sinner, and salvation—which he alone, individually, can make his possession—is his greatest need.

The modern man has lost the *must*, so that having no "we must be saved," he falsifies his predicament. Modern man romanticizes his plight, even in his most pessimistic statements of it. Always, he assumes that, deep down, he is competent to find a way without divine aid; or at the other extreme, he pessimistically affirms his incompetence along with an insistence that there is no sure way. His need of salvation is so formulated that the need of salvation is denied.

From the viewpoint of the sacred Scriptures, man's need for salvation never reaches a deeper level than the moment when he denies the very need.

The Exclusiveness of Salvation

Jesus Christ is a peculiar Sword that stabs the mid-twentieth century man. He confronts modern man as a "signal of contradiction" indeed—as an occasion for dilemma.

The exaltation of Jesus is the text according to which great outlines of western culture have been expounded. He is for us not only a prophet, but *the* Prophet; He is not alone a moral guide, but *the* ethical Teacher; He is not merely a spiritual leader, but *the* Founder of our faith.

But for all that, the modern man refuses to say "there is no other name"; the superlative reference to Jesus is really a disguised comparative.

Thus, Walter Marshall Horton tells us, in *Our Eternal Contemporary*, that the Christian's tribute to Jesus need not displace Buddhist or non-Christian modes of worship. Jesus does for the Christian what others do for those in other religious traditions. There is no *one* name, but different names for different traditions.

In this same spirit John Baillie¹ declared, in *The Place of Jesus Christ in Modern Christianity*, that the apostles meant only that Jesus was, in their experience, the one who could provide salvation, but that they are not to be interpreted as ruling out all other avenues.

All such interpretations obscure the apostolic *no other name*; they affirm an absoluteness of Jesus which is not a genuine absoluteness; they conceal the comparative element by a superlative mood which is not to be treated with uncompromised realism. In such a view Jesus is only a prophet after all; is a moral leader, an ethical teacher. *The* is an artificial or accommodated *the*; the *no other name* is always within a scheme of mental reservation.

The same situation exists where an attempt is made to ascribe finality to Jesus by those who regard the scientific method as the needle's eye through which faith must pass. Here the ascriptions of finality to Jesus assume the pattern of a "relative absoluteness"—a word marriage so incompatible that Jesus is obviously the occasion of stumbling. We are told that the scientific method knows no absolutes, for tentativeness is its very structure, so that it cannot be dogmatic about the whole of history. *Thus far* He is absolute, being surpassed by none. But the possibility that He may be surpassed—since science cannot be dogmatic about the future—is no ground for paralysis of action—so it is said—for we are morally obliged to yield to the best that we know, and not to an unknown better. Hence the "relative absoluteness" of Jesus retains all the moral advantages of a genuine absolute, without any sacrifice of the intellect to theo-

[Continued on page 910]

¹ Baillie wrote: ". . . Their common declaration is that, whatever philosophic minds may say about degrees of truth and the like, yet in their experience not one of the many religious alternatives that were at that time before the Mediterranean world could in practice be relied upon . . . for 'doing the trick,' save only the faith of Jesus Christ . . . At the same time . . . the men of the early centuries were by no means blind to the fact that there was a real, though sadly limited, measure of truth and of saving efficacy in the other religions" (ibid., pp. 205 ff. New York: Charles Scribner's Sons, 1929).

Dr. Henry is professor of theology and philosophy at Fuller Theological Seminary.

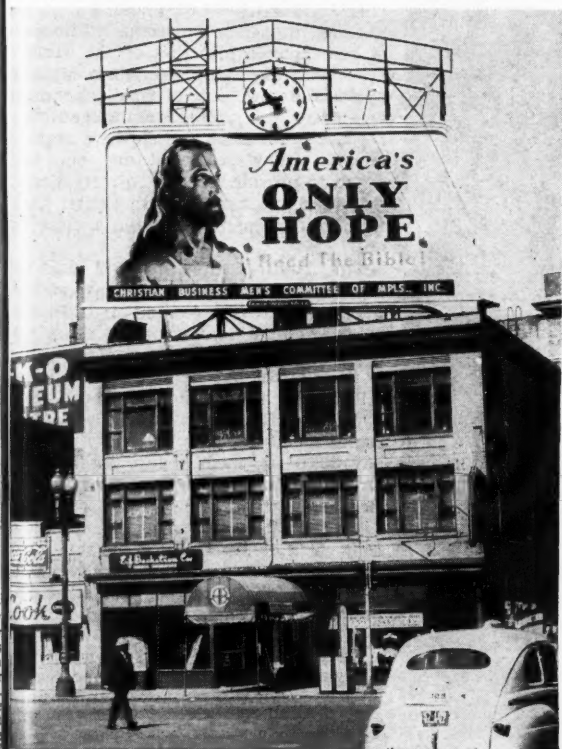


Young people from many churches, who might not otherwise know each other, meet at Hospitality House to play, work, and pray together.

The Story of Hospitality House

By CARLOS S. WHITING

Minneapolis' Christian "townhouse" serves many purposes for young people and adults



Center occupies this three-story building in downtown Loop area

ALARGE, HURRYING, well-dressed businessman pushed into George England's office one morning. "Mr. England," he said, "the ministry of Hospitality House here in Minneapolis, and the job you're doing, is one of the most revolutionary Christian works in the nation . . ."

Like so many others, this businessman approached England first with a brisk but respectful commendation, and like the others—whether in person, by phone, or by letter—he followed the compliment with another.

"Mr. England," he hurried on, "we want to build a Christian center in our city, and we need a forceful, experienced director like you for the work. If your job is through here, please consider our offer. We can pay you twice what I know you are now getting."

George England smiled briefly at the thought. If it was money he wanted, he could get all he wanted in the business world as an experienced executive. Secondly, it amused him a little to think of the attention he was receiving—for he had at his finger tips a number of requests similar to the one brought by this man. But most important, he did not feel his work was completed in Minneapolis.

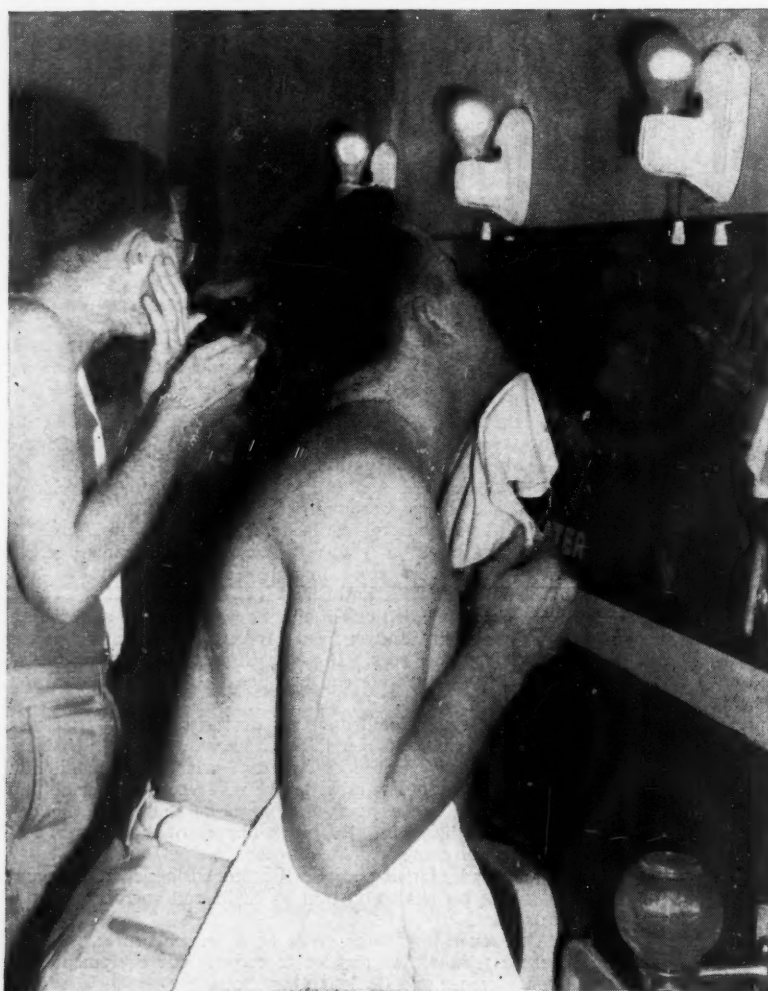
So instead of going East with the businessman, England sent along his advice on how to begin and operate a Christian center.

"After operating three years as a service center," George England related, "we decided to convert our equipment into a youth center and Christian townhouse."



Mayor Humphrey cut the ribbon opening the new Youth Center in October, 1946, and 6,000 youngsters jammed the building during the next two days. Said the mayor, "This is an encouraging sign for the betterment of Minneapolis."

Formerly a servicemen's center Hospitality House furnished lounges, showers, bunks, game rooms and free canteen to 423,000 soldiers and sailors during the war. Hundreds of these men were led to Christ through personal contact.



He explained how the idea of "contact" had developed. In the service center men and women had come into contact with Christian people, ideas and values. This had started them thinking, and on their own initiative many had sought out staff members for spiritual counseling, or had diligently searched their Gideon Testaments for the Way.

"We had the kind of conversions you read about in books," England said happily.

Then he continued, "If we could use this contact to do a job during the war years, we felt that the center, with a fresh new approach, could be used to do an outstanding job in the postwar period.

"There were many obstacles in the service center ministry. We knew nothing about the boy's home background, religious affiliation or education. He was 'here today, and gone tomorrow.' Follow-up was difficult. In today's effort most of these obstacles are overcome.

"Yet what we learned about contact—in a Christian atmosphere—we can use today. It is on this idea of contact that we are building our whole ministry in the Youth Center, restaurant, Christian townhouse, the juvenile court assignment with its placing of delinquents in Christian homes, our projected street entrance chapel, and the new Family Broadcasting Corporation."

The Youth Center, he explained, is closed during the evening church hours on Sunday, and young people between twelve and fifteen must leave the building each evening by 8:30.

He said of the center, "We have proved beyond a shadow of a doubt that the idea is basically sound. It meets a real need for Christian young people and gives them an opportunity to bring their friends who have not found Christ as Saviour into their environment instead of being pulled into that of the world."

Probably like many other cities, Minneapolis is a town full of small churches. One pastor has praised Hospitality House because in his small church there are not enough young people of any one age group to provide for any co-recreational activities, but in the Youth Center they find both companionship and a place to go.

The Youth Center has 872 paid-up members and about 350 who have signed applicant cards. An additional 250 are "regular guests," and a total of 300 or 400 guests come to the center for singspirations after Sunday night services.

The fact that junior members—ages twelve to fifteen—pay \$2.00 a year, and senior members—ages fifteen to thirty—pay \$3.00 for membership privileges is an indication to England of their enthusiasm for the Youth Center. "Young folks don't part with their money unless they get a definite return," he said.

"There is a great psychological value in having membership dues and other requirements," England sketched a "one, two, three."

"First, they appreciate something they pay for, and they want to feel they are contributing something to Hospitality House.

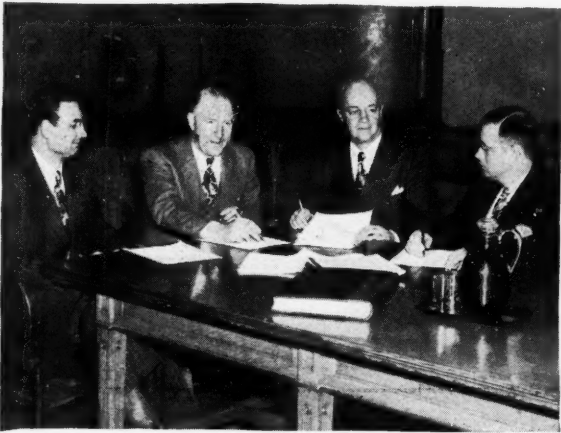
"Second, they have to throw down their
[Continued on page 908]



Games at the Youth Center are planned and executed by the young people themselves. Happy, well adjusted young Christians prove the best testimony to unsaved young people invited to the center.



Each Minneapolis high school has a Christian fellowship group under the direction of Jim Wilson (standing, second from left), who here poses with a representative from each of the schools.



Chaplain Arnold Peterson (left) is center's representative at Juvenile Court. Here he confers with Chief Probation Officer Howard R. Hush, Judge Earl Lyons, and Director George England.



Licensed as a placement agency, Hospitality House assigns young delinquents to Christian homes, where they are often converted and rehabilitated. This work is done at request of the court.

Christian restaurant is a unique feature, providing wholesome atmosphere for lunch. Here George Lockwood (left), CBMC president, lunches with Dr. William H. Spratt, George England, and Dr. Paul Rees.

In the kitchen, Christian cooks bake pies for one day's serving. Businessmen find the restaurant a wholesome place to bring their friends and to show them what it really means to be a Christian.



Lost Mission

of THE ARCTIC

By Louis R. Patmont

It is twenty years since anyone heard from Dr. Gregor Peters,
whose courageous ministry brought the gospel to inner Siberia

PIONEER MISSIONARY SPIRIT WAS imbedded in the very bones of the courageous party which set out to the frozen wastes of Arctic Siberia thirty-three years ago, led by Dr. Gregor Peters. They faced a merciless land of bitter storms, of frozen lakes and rivers, and of Arctic jungles. They faced privation, hard, simple living, and almost tomb-like seclusion from the rest of the world. But they also faced a life of missionary daring and romance little dreamed of, as they ventured beyond the northern forests of Russia.

It was a strange mission field and they were strange people to whom they went. On the great ice-bound peninsulas which reach out into the Arctic Ocean are numerous tribes of Mongolian origin, many of which migrated to this area centuries before the birth of Christ. Culturally, they lived in the glacial Stone Age, and spiritually they lived "without God and without hope."

Little or nothing has been known about the heroism of this brave group who literally set off for the uttermost part of the earth in fulfillment of Christ's commission. The story of their surprising achievements in this ice-bound mission field came to light in 1927 when they had their first and only furlough—after which they returned to Siberia, never to reappear.

My first contact with the Peters Mission was through a story published in the Russian *Evangelical Christian* in 1928, written by Tush-Otlu-Key, a Mongolian Christian and graduate of the University of Tomsk, who had met Dr. and Mrs. Peters, J. D. Kran, a linguist and anthropologist, and other members of the missionary party on furlough. Through his association with these heroes of the cross, he passed on to others this story of missionary adventure, romance, and achievement.

Dr. Gregor Peters, a Swede by descent, had just finished his education in the Medical School of the University of St. Petersburg, Russia, and his young wife had completed her training as a nurse, when they set out together with a few other missionary associates for their mission field in the Arctic. Backed by the



Dr. Patmont is a fellow of the Paleontological Society of America, and is widely known as a scientist, writer, lecturer, and missionary. He received his Ph.D. degree from the University of Breslau.

Evangelical Christian Union of Russia, their supplies were to be replenished through friends, who promised to ship them once a year to a specified place on the shores of the Arctic Ocean.

The missionary party found itself transferred from a pre-World War I civilization into a glacial Stone Age society. The Mongolian Ob-Ostyaks, as they found them, lived in a segregated, primitive society—forgotten tribes who had never before seen the face of a white man, and who had only a remote knowledge of the Russian language.

The first year of this missionary expedition was one of almost constant journeys by foot, dog team, and horse team for hundreds of miles over the Yamansk Peninsula. Within that time they succeeded in reaching all the various tribes of Mongolian Ob-Ostyaks. Their course lay over melting rivers and

through the impenetrable forest of the Arctic, known as *tayga*, or virgin forest.

They made headquarters at different points along the way—one at Duidinskoye, where several families of trappers offered their homes as a base for the missionaries' advance. After preaching with marked success in this way, these adventurous souls discovered a lake far within the interior of the Arctic jungle. Perhaps they had become homesick, journeying so long over the ice and snow, and this secluded spot suggested to them the need of permanent headquarters which they could call "home." Here they called a halt and built their headquarters and trading post on the shores of the lake which they called the Galilee of the North.

Contact with the outside world was very limited from the time they set foot in this land until their furlough in 1927, when the story of their unusual venture came to light. Dr. Peters' first news of World War I and the overthrow of the Romanoff dynasty by the Bolsheviks came on board a steamer in Obdorsk in 1918, when he received mail. In 1925, also, the doctor led a trading expedition of new converts to Obdorsk, traveling in a vessel made of wood and skins, with a crew of eight men. They boarded ships from Archangelsk and traded their skins, which they had secured in the year's hunting, for medical supplies, nets, and other merchandise. Dr. Peters received provisions and literature sent by the Evangelical Christians of Petrograd at that time, and returned with his companions, braving a perilous storm in which they almost lost all their supplies.

Content to forget the outside world, its wars and political upheavals, Dr. Peters and his fellow missionaries lost themselves in genuine love and interest in these people who seemed remnants of past ages.

THE RACIAL ORIGINS of the various tribes mystified them, and having no historical and geographical textbooks to guide them, they made their own deductions. One strange tribe, the Fin-Ugro Ostyaks, they found had been 2,600 years in the Arctic North. Another iso-

lated tribe, which other natives termed "holy," were small, strong, muscular people with faultless teeth and eyesight. They had both Chinese and Mongolian characteristics, but there was no trace of holiness about them.

They found a tradition among some tribes of the Taimyr Peninsula that centuries ago their ancestors were forced to leave their own land, which they said was "surrounded by a great wall to protect them, and to escape a famine." They journeyed north, sometimes repelled by the nations which they met, sometimes assimilated by them. A remnant of these mixed "Turaniens" were driven, through oppression, to the shores of the Arctic Ocean.

Centuries, and in some cases millenniums, of this bitter struggle for survival in a rugged climate and adverse conditions of life have tended to obliterate much of their culture, judging from the surviving arts and crafts, which must have originated under more favorable conditions. Unable to obtain iron and copper, they were forced to revert to a Stone Age civilization, their experience disproving the fallacies of the theory of evolution.

Life for the Mongolian Ob-Ostyaks, as Dr. Peters found them, was primitive to the extreme. They lived in dug-outs and in ice caves, and hunted polar bear, caribou and other game with weapons made of stone or bones. An axe was made from a sharp stone tied with sinews to a handle. Clothing consisted of skins taken in the hunting season, which lasts from two to three months each year.

Dangers abound. At times they encountered ferocious Siberian tigers and wolves. Because of frequent Arctic storms and blizzards they had to survive for weeks and months apart from their communities when travel was no longer possible.

Spiritually their lives were even more bleak. Their language did not possess the word "love." When told about Christ, they found it difficult to grasp the truth that Jesus also loved them and that Imala, so forgotten by the rest of the world, should not have been forgotten by Him.

Dr. Peters and his wife worked night and day in order to master the difficult languages of the Hayso-Or-Mongols and related tribes. Even before they reached their field they had already mastered several other Mongolian languages in preparation. They composed a dictionary and soon translated several hymns, sung several years later by converted savages.

It was not until the third year after their arrival, however, that "the good white spirits," as they were called, succeeded in putting across to the natives the gospel of Jesus Christ. While not having the word "love" in their language, the people learned its meaning through observing the unselfish, sacrificial lives of the missionaries. The tribespeople were deeply impressed by their gifts and sacrifices, and soon became very affectionate toward them, sharing with them their own scanty comforts.

Imagine the questions which would arise in the minds of people forgotten by the rest of the world and themselves

unaware of the existence of other peoples, when the story of Christ was told them. They exclaimed: "Who is this Christ? Where did He come from? How could God know where we were, and how could Christ know of our distress, when we never heard of Him and His salvation, and did not even know that there were other people in the world and that there was a God? Please show us the Christ. Where is He?"

Through childlike explanations and infinite patience the truth finally dawned on them. The remarkable success of this unusual missionary party is attested to by the fact that practically every tribe of the Hayso-Or-Mongols was converted to Christ. And soon they began to visit believers of the Ayas-Turk tribe, who were previously converted through the ministry of the mission.

Along with their spiritual ministry, the Peters group cared for the physical condition of the people whom they loved to Christ. Before Dr. Peters came, the

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The Morning Watch

ERNEST O. SELLERS

Time for quiet meditation,
For heart examination
For renewed dedication,
The Morning Watch

Time to meet the Lord arisen,
To gain the broader vision,
To make new heart's decision,
The Morning Watch

Time for fellowship most holy,
For strength to serve Him boldly,
For yielding to Him solely,
The Morning Watch

Time to pause the Father facing,
To hear the Saviour's greeting,
The Holy Spirit's teaching,
The Morning Watch

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tribes of Hayso-Or-Mongols were actually decreasing rather than increasing. This was due to a number of factors. Mrs. Peters observed that the infant mortality from birth up to eight months was 38 per cent, because of adverse living conditions and lack of sanitation. In addition, there was a high rate of mortality because of accidents and cold.

To meet this situation, the missionaries, with the help of the natives, built a six-room, one-story hospital from turf. The windows were covered with transparent skins, and the temperature was maintained at fifteen degrees above zero. One of the rooms was used for a chapel, and the medical dispensary was free for the use of the people. Many native children were brought into the missionaries' home and all the sick cared for. The younger people were taught the laws of sanitation, hygiene, and physiology and anatomy. At first they were skeptical of the existence of disease germs, but when they saw them under a microscope, they became enthusiastic students and learned astonishingly fast.

In place of their native igloos, or aile, as they called them, the doctor taught them to build houses big enough to permit them to walk upright. Built of turf and mud bricks, they provided warmth, comfort and permanency. Flooring was prepared from bricks made from clay, and ovens and stoves were built with slabs of stone. Dr. Peters had difficulty in persuading them to build stoves, since they believed that smoke was the "evil spirit" and it was necessary to give him all the room in order to prevent him from bringing mischief and harm upon them. They finally consented to build stoves, but were afraid to use the damper, allowing the heat to escape along with the "evil spirit," until they gradually learned to disregard their superstition.

In addition, Dr. Peters taught them to tan skins, raise herds of reindeer and dogs, and to decorate their homes with tanned skins. For windowpanes, Dr. Peters taught them to split hides until they became translucent. Within a short time, the Hayso-Or-Mongols had adopted all the modern methods of living which the Peters Mission could teach them, a testimony to the fact that Christianity can do what evolution could not.

When the Peters came back to Omsk in Siberian Russia in September, 1927, their thrilling story of Arctic evangelism, made graphic by the presence of several native converts, met enthusiastic response from Russian Christians, who gave of their means and prayers for the work. Two thousand years after the tragedy of Calvary, the Word of God had at last reached "the uttermost part of the earth."

Then the missionaries again returned to their Galilee of the North, about twenty years ago, never to be seen again. Soon after the party embarked, the Bolsheviks began their persecution of Christians in Russia, who then found it impossible to continue support of the Peters Mission, since most ministers were arrested and liquidated, their churches, for the most part, being forced underground.

Since that time, nothing certain has been known about the whereabouts or fate of this remarkable mission. It has been almost as though the heroic group of pioneers had been swallowed by the vast, terrible country on which they poured their devotion for Christ's sake.

There have been efforts here and there to establish contact with them—all to no avail. Swedish friends of Dr. Peters tried to penetrate the "iron curtain." With like intention, I personally made a prolonged tour through Russia in the fall of 1930, but insufficient supplies and equipment hindered. When supplies were exhausted, I was obliged to live on mammoth flesh obtained from natives, who dug it out of the ice caves. Doubtless some of the natives could have furnished information concerning the fate of this remarkable missionary group and their converts; but if there were any sympathetic ones, their mouths were no doubt closed for fear of the Soviets, who would not have hesitated to liquidate all members of the Peters Mission.

Indirect information has reached me since then. In 1936 the late president

[Continued on page 885]



The Lord of Hosts fought for His people. The heavens opened and showers of great stones fell.

The Battle of Lake Merom

JOSHUA, Chapters 11 and 12

Studies by Carl Armerding

Joshua's enemies are a warning to all of us—
division leads to weakness and ultimate defeat

WE COME NOW to the fourth, and last, stage of the conquest of the land of Canaan under the leadership of Joshua. Its beginnings resemble those of the third campaign in that there was a gathering of several powers banded together to fight against Israel. But this time there was to be a direct attack made, and the enemy was there in greater force than

he had ever been before.

The historian Josephus says that the confederate forces amounted to 300,000 foot soldiers, 10,000 cavalry, and 20,000 war chariots. And the Scripture says that "they went out, they and all their hosts with them, much people, even as the sand that is upon the seashore in multitude, with horses and chariots very many" (Josh. 11:4). It was Jabin, king

of Hazor, who took the lead in all of this, "for Hazor beforetime was the head of all those kingdoms" (v. 10).

Not all of the places mentioned in the first three verses of this chapter have been positively identified as yet. But the general location seems to be in the region which we know as Galilee. The mention of Chinneroth, which gave its name to the Sea of Chinnereth (Num. 34:11), and from which the name Gennesaret is derived (Luke 5:1), gives us a very definite clew. And the expression "under [or, at the foot of] Hermon in the land of Mizpeh" (Josh. 11:3) seems to confirm the view that this is "Galilee of the nations."

In this region lies one of the world's most famous battlefields, the plain of Esdraelon, or "the place called in the Hebrew tongue Armageddon" (Rev. 16:16). It was the scene of two great victories: that of Barak over the Canaanites, and that of Gideon over the Midianites (Judg. 4:16; 5:19).

It was also the scene of three disasters: the death of Saul and Jonathan (I Sam. 31), the death of Amaziah (II Kings 9:27), and the death of Josiah (II Kings 23:29).

The last of these is referred to by the prophet Zechariah in connection with the future restoration of God's people Israel. "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon" (Zech. 12:11). "That day," of course, is the day when they shall look upon Him whom they pierced and when they shall mourn for Him as one mourneth for his only son, and be in bitterness for Him as one that is in bitterness for his firstborn.

It is in connection with that day that "the kings of the whole earth and of the whole world" will be gathered "together into a place called in the Hebrew tongue Armageddon" for "the battle of that great day of God Almighty" (Rev. 16:14). It is quite possible that the battle which took place there in Joshua's day was but a foreshadowing of that great event.

As we have seen already, a great host was gathered there. But the Lord had said years before, "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee" (Deut. 20:1). In like manner He said to Joshua, "Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire" (Josh. 11:6).

The battle was brief indeed. In less than twenty-four hours the once formidable array was turned into a rout. In a few brief sentences we get the whole story of their ignominious defeat (vv. 7-9). "And Joshua did unto them as the Lord bade him; he houghed their horses, and burned their chariots with fire."

These references to horses and chariots are very interesting. It is the first time they are mentioned in connection with the conquest of Canaan. The fact that Joshua was told to hamstring the horses and destroy the chariots was not without a good reason. The Canaanites not only

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used them in warfare; they performed an important part in their idolatrous worship. No king of Israel was to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way" (Deut. 17:16). And the psalmist said, "Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7).

How utterly Israel disregarded all of this is seen in the fact that when Josiah came to the throne, the kings of Judah had given horses to the sun, "at the entering in of the house of the Lord" (II Kings 23:11). Josiah not only removed these, but he also "burned the chariots of the sun with fire."

In view of all of this it is not difficult to see why the Lord commanded Joshua to destroy the horses and chariots of the Gentiles. He would not have them rely on such things for victory, and most certainly they had no place in the worship of the true God. But men are prone to worship that which gives them success. "They sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous" (Hab. 1:16).

Alas, the Lord's people are no exception to the rule. To some the destruction of these things may have looked like needless waste. But nothing is wasted which is destroyed in order that we may be saved from spiritual disaster.

God's Judgment Is Severe

After Joshua had utterly destroyed these things, he "turned back, and took Hazor, and smote the king thereof with the sword . . . and they smote all the souls that were therein with the edge of the sword . . . and he burnt Hazor with fire" (Josh. 11:10, 11). Evidently Hazor was totally destroyed because it was the headquarters of that league of wicked nations whom God was then judging because of their persistent wickedness.

In doing this Joshua was merely carrying out orders. He did as the Lord bade him (v. 9), and "as the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua" (v. 15). "And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the Lord commanded" (v. 12).

But there were exceptions. "As for the cities that stood still in their strength, Israel burned none of them" (v. 13). The Revised Version, in common with some other translations, renders this: "The cities that stood on their mounds, Israel burned none of them, save Hazor only: that did Joshua burn." That which was typical of "Satan's seat" was totally destroyed. But the other cities were spared, so it seems, in order that they might glorify the Lord in and through their redeemed inhabitants.

Our Lord said, "A city that is set on an hill cannot be hid." But He prefaced that by saying, "Ye are the light of the world" (Matt. 5:14). Once darkness, but

now light in the Lord (cf. Eph. 5:8), it is both our privilege and our responsibility "as the sons of God, in the midst of a crooked and perverse generation," to "shine as lights in the world; holding forth the word of life" (Phil. 2:15, 16).

We find a striking reference to this very part of the land in the prophecy of Isaiah (9:1, 2) where it is said of "Galilee of the nations" that "the people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." According to Matthew (4:13-15), this was fulfilled when our Lord took up His residence in Capernaum.

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God's Constant Love

FRED SCOTT SHEPARD

In the hour of gladness,
When the skies are fair,
Be not forgetful
Of God's tender care;
For all gifts and graces
Come from heaven above,
And are thus expressive
Of the Father's love.

In the hour of sadness,
When the skies are drear,
Doubt not—never falter,
For the Lord is near.
Though the clouds may gather,
Let no fears dismay,
For His love remaineth
Constant, day by day.

In all that befalleth,
Be it good or ill,
God will make it subject
To His perfect will;
Find in this assurance
A sustaining grace,
And in joy or sorrow,
Seek His plan to trace.

★ ★ ★

naum. How wonderful that He should come into a place like that! But how solemn as well! For "this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

Such were the Canaanites. And therefore "it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor, but that he might destroy them, as the Lord commanded Moses" (Josh. 11:20). They had their warning in Abraham's day when the Lord destroyed Sodom and Gomorrah. They had also heard of what He had done to the two kings of the Amorites on the other side of the Jordan. But none of them sought peace with Israel except the inhabitants of Gibeon.

The hardening of their hearts was punitive. Their iniquity was now full (cf. Gen. 15:16). The long respite granted to them by a long-suffering God wrought no repentance in them. In all of this

they are typical of those who receive not the love of the truth that they may be saved thereby. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:10-12).

Among the enemies with whom Joshua had to deal at this time were the Anakim, "a people great and tall," of whom it was said, "Who can stand before the children of Anak!" (Deut. 9:2). According to their reputation, they were invincible. But we read that "Joshua destroyed them utterly with their cities. There was none of the Anakim left in the land of the children of Israel" (Josh. 11:21, 22).

This is the first time, so far as I know, that the land is described in this way. And since it is connected with the extermination of the giants, it looks as though their actual possession of the land depended on this.

Nevertheless, there were still giants in the land of the Philistines, in Gaza, Gath, and Ashdod. It was from Gath that Goliath came in David's day, to defy the armies of the living God. But, as we know so well, he was no match for one who came to him in the name of the Lord of hosts (cf. I Sam. 17:45).

This should be an encouragement to us, for greater is He that is in us than he that is in the world (I John 4:4). Therefore it matters not how numerous the enemy may be, nor how strong and powerful. "We are more than conquerors through him that loved us."

The Battles Summarized

"So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war" (Josh. 11:23).

The chapter which follows gives us a summary of what had been accomplished thus far. It is most interesting to note how the Lord credits His people with having done things which, as a matter of fact, He had done Himself. It was He that smote their foes, and it was He that gave them the land. But here we read, "Now these are the kings of the land, which the children of Israel smote, and possessed their land" (Josh. 12:1).

The conquest actually began before they crossed the Jordan, and the first part of this chapter gives us a brief account of that. It has to do particularly with what Moses, the servant of the Lord, did, and the land which he gave "for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh" (v. 6). The latter part of the chapter recounts the victories of Joshua, with a brief description of the territory which he "gave unto the tribes of Israel for a possession" (vv. 7, 8).

In this chapter we get also a list of the thirty-one kings of the country which Joshua and the children of Israel smote "on this side Jordan on the west." No doubt there was a story connected with each one of these. But it was not necessary to go into detail. Enough detail is given in connection with the

[Continued on page 878]

"My Poor Innocent Little Grandson"

"When I look upon my two and one-half year old little grandson, who is wasting away without proper food and care, my heart is breaking. In the name of our Lord, please remember our distress."

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ISRAEL MY GLORY
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Leland Wang gathers his family around the Bible. Standing, left to right, Leon, son-in-law Dr. Paul Fan, Kah King, and Samuel; seated, left to right, Amy, Dr. Joyce Wang Fan, Mr. Wang, Mrs. Wang, and Mrs. Lois Wang, with daughter Lanie.

No Bible, No Breakfast

Leland Wang inspires Bible study with his intriguing motto

WHETHER Leland Wang, the "Chinese missionary to America," is known people know his motto, "No Bible, no breakfast." His insistence on regular, daily searching of the Scriptures has come to be the keynote of his ministry among Christians in this country, just as it is the explanation of his own spiritual vitality and power. For many years it has been Wang's habit to read ten chapters of the Bible each day—two from the Old Testament, two from the New, five psalms and one chapter of Proverbs. In this way he reads through the Old Testament once a year, the New Testament three times, and Psalms and Proverbs each month. He used to urge this same schedule on others, but found that most of them could not

keep the pace. Now he recommends a schedule of four chapters a day which will take the reader through the Bible each year. As he says, "If we can eat three meals a day, we can read four chapters of the Bible daily."

Since his conversion twenty years ago, Wang has had the delight of seeing most of his relatives come to the Lord. All of his children (pictured above) are Christians, and have attended or are attending Wheaton College, in Illinois. Their salvation is no surprise to Wang, because for years he has claimed the promise of Isaiah 54:13 for himself: "All thy children shall be taught of the Lord: and great shall be the peace of thy children." His evangelistic ministry is saturated with the preaching of the Word.

THROUGH THE BIBLE ONCE A YEAR

Month	Old Testament 2 chapters daily		Psalms and Proverbs 1 chapter daily		New Testament 260 chapters a year	
	Books	Chapters			Books	Chapters
January	Gen.—Exod. 12	62	Psalms 1-30		Matt.	28
February	Exod. 13—Num. 8	63	Psalms 31-60		Mark	16
March	Num. 9—Deut.	62	Psalms 61-90		Luke	24
April	Josh.—I Sam. 14	63	Psalms 91-120		John	21
May	I Sam. 15—I Kings	63	Psalms 121-150		Acts	28
June	II Kings—I Chron.	54	Proverbs		Rom.	16
July	II Chron.—Esther	69	Psalms 1-30		I Cor., II Cor.	29
August	Job, Eccles., Song of Sol.	62	Psalms 31-60		Gal.—Col.	20
September	Isa.	66	Psalms 61-90		I Thess.—Philem.	22
October	Jer.—Lam.	57	Psalms 91-120		Heb.	13
November	Ezek.—Dan.	60	Psalms 121-150		James—Jude	21
December	Hos.—Mal.	67	Proverbs		Rev.	22

If we eat three meals daily, we can read four chapters of the Bible daily.

Moody Monthly

ENDURING INVESTMENTS

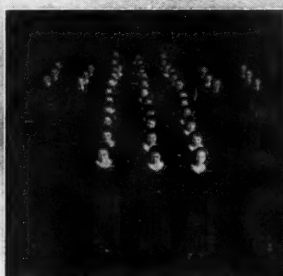
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anceship with their Lord. "They looked unto him, and were lightened (radiant); and their faces were not ashamed." Ps. 34:5.

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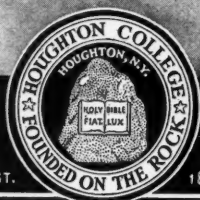


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Charles H. Finney, M.Mus., F.A.C.O., at the organ. He is Associate Professor of Organ and Theory.



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August, 1948

Training for Evangelism

Seminary professors meet to close the gap between the classroom and actual evangelism in the church



It is not far from our seminaries to city rescue missions, but it is a big jump from the situations dealt with in those missions and the courses taught in most of our schools. Acme photo

TWO YEARS AGO Cecil Thomson joined the faculty of Columbia Theological Seminary, Decatur, Ga., to head up a new Department of Evangelism and Rural Church Extension. In preparation for setting up this new course of study, he set out on a seven months' survey trip which took him to seminaries and Bible training schools, denominational headquarters and gospel mission centers from New England to California.

Thomson reached three significant conclusions: first, that there is "a wide gap between the courses taught in the classroom and what the church should be doing" in evangelism. Second, that Bible training schools "are often more practical, simple, and secure better evangelistic results in the courses they teach than the theological seminaries." Third, that there is a growing movement toward better preparation for evangelism in the seminaries and Bible schools of many denominations.

When his report became public, it led to a conference of seminary teachers on evangelism, which was held in January at the Presbyterian and Southern Baptist Theological Seminaries in Louisville, Ky. Representatives came from forty-six seminaries and Bible training schools—liberal as well as evangelical—from Yale Divinity School and Dallas Theological Seminary, from Pennsylvania's Moravian College and Toronto Bible College.

Thomson reported to the conference

on his trip. He told of meeting professors, of sitting in classrooms, of going over the curricula of seminaries, of visiting downtown city missions and Youth for Christ rallies. All in all he studied the curricula of 145 schools, though he only visited 21 personally. He found 84 seminaries with courses in evangelism; 61 had no such courses. In 43 schools training for evangelism is required; in 45 it is elective.

Remarking on the gap between the classroom and actual evangelistic work, he commented: "It is not far from the Bowery to 126th Street in New York City geographically, but it is a big jump from the actual facts and situations dealt with at the Bowery Mission and the courses and techniques taught at Union Seminary."

He found that very few seminaries send their students to mission centers to preach or even to observe. He felt that seminary teachers and students alike would profit greatly from participating in the work of city missions, learning to do personal work, and receiving the practical training in evangelism which can only be procured in such places.

Of his visit to Pacific Garden Mission in Chicago he said, "It was the one bright spot in evangelistic effort among unfortunate women which I observed in my travels," and concluded, "Everywhere I found that the organized church has largely left this great work to free lances and independent groups."

On his trip he visited Moody Bible Institute, the Bible Institute of Los Angeles, and other such schools, and concluded that their training for evangelism is more adequate than that of most seminaries, but he found one bright exception. "At the New Orleans Baptist Seminary," he said, "I listened to the regular weekly reports of various evangelistic field training programs. I found that this seminary had the most extensive, varied, and practical critical training in evangelism of any seminary in the country."

Methodists, he concluded, are shy in offering seminary courses, though they have used visitation evangelism in their churches more than any other group. The Presbyterians are fast placing courses in their curricula on evangelism in almost every seminary. The Negro seminaries are very short on training in evangelism.

"There has been too much aloofness," he felt, "manifested toward the simpler, more straightforward evangelistic courses in the Bible training schools on the part of seminaries." "Seminaries," he said, "would do well to incorporate courses in Scripture memorization and to emphasize more the content of the gospel message and how it can be effectively preached."

He found a growing desire in many places to correlate classroom teaching with clinical or practical application in local churches and in the field, through Sunday school teaching, personal work, visitation evangelism, jail work, mission projects, and so on.

Thomson made one final observation from his trip. "The denominations or minority groups," he said, "showing the most vitality and largest rate of growth in numbers and influence are those which emphasize courses in evangelism in their seminaries." Also, "There is a marked difference between the evangelistic temperature in New England and other areas. As one travels westward and southward there is a rising temperature in evangelism and in the training of the ministry along these lines."

He offered several suggestions. "The ministry must not only be trained for evangelism, but it must know how to train the lay membership in the church to do it also. It is at this point that most denominational programs have broken down. . . The day of revivals is not over. . . There has been a definite trend away from them, but they will return. The

[Continued on page 880]

NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

☆

Marion Beene reported more than a dozen conversions during his meetings at the Baptist Church, Maple City, Kan., May 23-June 3.

O. W. Stucky held the first union revival campaign in thirty years at Bloomingdale, Mich., the first two weeks of May, meeting first in the Methodist church and then in the Baptist. The Christian church also co-operated, and many decisions for Christ were recorded. The congregation read 5,400 chapters of the Bible during the meetings.

Tom Presnell conducted the first union campaign ever to be held in Porits, Kan., May 9-28, in a tent that seated 1,000. The population of Porits is 350 and twice that number attended every service, coming from as many as thirty-four surrounding communities. Plans are being made to repeat this campaign each year.

Dr. and Mrs. David F. Nygren were guests of the Erie County Sunday School Convention, North Girard, Pa., June 6 and 7, where Dr. Nygren gave the closing address.

John Carrara reports a good meeting May 25-June 6 at Radio Chapel, Mason City, Iowa, with daily broadcasts and a large mass meeting in the high school auditorium.

Edward VanderJagt and his evangelistic party were at First Baptist Church, Lapeer, Mich., May 4-16, and at First Baptist Church, Wabash, Ind., May 21-June 6. Milton Dowden, the pastor at Wabash, expressed the feeling that "practically every unsaved person that came to the meetings was converted."

Mr. and Mrs. Ding Teuling held two successful meetings June 1-13, at the Center Valley and New Matamoras, Ohio, Baptist churches.

Kenneth Chapman's tent revival meeting in Missouri in June resulted in the organization of a new Missionary Baptist church and Sunday school. Thirty-three were baptized and taken into membership in the new church. From there Mr. Chapman went to West Plains, Mo., for a tent meeting sponsored by Providence Baptist Church.

FUTURE ENGAGEMENTS

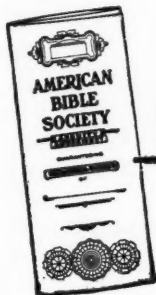
Marion Beene: Aug. 3-15, First Baptist Church, New York, Tex.; Aug. 16-29, city-wide tent revival, Belle Plaine, Kan.

John Carrara: Aug. 8, Baptist Church, Plainfield, N.J.; Aug. 15, Dutch Reformed Church, Ridgefield, N.J.; Sept. 7-19, Soul's Harbor, Columbus, Ohio; Sept. 21-Oct. 1, Bible Church, Ottawa, Ill.

R. I. Humbert: Sept. 12-19, Pike Brethren Church, Conemaugh, Pa.

Col. F. J. Miles: Aug. 2-8, Montrose Bible Conference, Montrose, Pa.; Aug. 9-15, Elohim Bible Mission, Castile, N.Y.; Aug. 23-29, Central New York Bible Conference, Homer, N.Y.; Aug. 23-29, Elohim Bible Mission, Castile, N.Y.; Sept. 3-6, Midwest Christian Youth Conference, Kansas City, Mo. Alfred E. Payea: July 19-Aug. 20, Lake Samoka Bible Conference, Tyrone, N.Y.; Aug. 21-31, United

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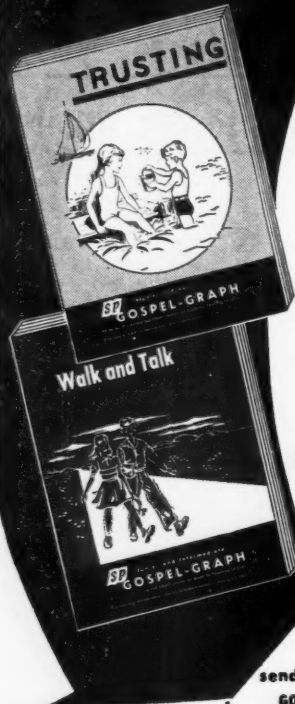
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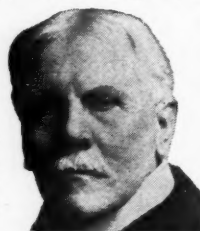
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Brethren in Christ Camp Meeting, Portage, Ohio.
Lester C. Place: Aug. 9-15, CBMC Bible Conference, Cedar Lake, Ind.; Aug. 12-22, Indian Park Bible Conference, Williamsport, Pa.; Aug. 23-29, Pinebrook Bible Conference, Stroudsburg, Pa.; Aug. 30-Sept. 6, Montrose Bible Conference, Montrose, Pa.

Tom Presnell: Aug. 1-8, Central New York Bible Conference, Homer, N.Y.; Aug. 12-22, Union Campaign, Kill Creek Evangelist Association, Alton, Kan.; Sept. 19-Oct. 3, Woodlawn Community Church, St. Albans, W.Va.

O. W. Stucky: Aug. 1, First Baptist Church, Wyandotte, Mich.; Aug. 15, Grand River Avenue Baptist Church, Detroit, Mich.; Aug. 22, Gratiot Avenue Baptist Church, Detroit, Mich.; Aug. 29, Immanuel Baptist Church, Detroit, Mich.; Sept. 5, Ebenezer Baptist Church, Detroit, Mich.; Sept. 19-Oct. 3, First Baptist Church, Spencer, Iowa.

Edward Vanderjagt: Aug. 1-8, Central New York Bible Conference, Homer, N.Y.; Aug. 31-Sept. 12, Knob Noster, Mo.

Eddie Wagner: July 31-Aug. 6, Union Rescue Mission, Memphis, Tenn.

MOODY EXTENSION STAFF

James R. Calhoun: Aug. 3-15, Stabler's Grove, Salladashburg, Pa.; Sept. 7-19, First Baptist Church, Colon, Mich.

Michael A. Guido: Sept. 5-19, Franklin Union Baptist Church, Worthington, Pa.; Sept. 26-Oct. 10, Calvary Baptist Church, Bluefield, W.Va.

Robert J. Kees: Aug. 15-20, Gitche Gumee Bible Camp, Eagle River, Mich.; Sept. 14-26, First Baptist Church, Rushford, N.Y.; Sept. 28-Oct. 10, Third Evangelical United Brethren Church, Altoona, Pa.

Raymond O. Nelson: Sept. 14-19, Shiloh Congregational Christian Church, Linden, Iowa; Sept. 26-Oct. 3, Congregational Church, Parkersburg, Iowa.

A. H. Stewart: Aug. 1-6, Mar Vista Community Church, Los Angeles, Calif.; Aug. 15, First Evangelical Free Church, Denver, Colo.; Sept. 12-17, Norton Presbyterian Church, Norton, Va.; Sept. 21-Oct. 3, First Baptist Church, St. Joseph, Mich.

The Battle of Merom

[Continued from page 873]

battles of Jericho, Ai, Gibeon, and "at the waters of Merom" to enable us to know just about what went on in the other places also.

One is impressed with the large number of kings in such a small country. Such division of power was bound to result in weakness. The alliances which they formed in order to meet the Israelites could never equal the strength of a unified government under one king. That, of course, is looking at it from the human standpoint. Nevertheless, there is a spiritual lesson to be learned here. The enemy of our souls knows that he needs only to bring in division among the people of God and he will have little trouble in upsetting them. His rule is ever, "First divide, then conquer."

But, thank God, we Christians have what the world knows nothing about, the unifying power of the blessed Holy Spirit. There is a unity in the Church in spite of its many divisions. By one Spirit we have all been baptized into one body, and have all been given to drink into one Spirit (I Cor. 12:13). And in the very epistle in which we are told about the wicked spirits, of whom the nations of Canaan are the types, we are taught that "there is one body, and one Spirit," and "one hope" (Eph. 4:4).

But it is our responsibility to endeavor "to keep the unity of the Spirit in the bond of peace." Therefore even the twelfth chapter of Joshua may teach us some lessons, not only as regards the Israelites, but also the Canaanites. Disintegration is the order of the day. And there is no remedy for it like a common occupation with Christ Himself, and united submission to His authority in all things. Thus may we possess our possessions, and give thanks to Him who giveth us the victory through our Lord Jesus Christ.

Summer Bible Conferences

East

Bethanna Bible and Missionary Conference, Southampton, Pa.: July 1-Sept. 6.
Camp Pinnacle, Voorheesville, N.Y.: June 14-Aug. 30.

Central New York Bible Conference, Homer, N.Y.: Aug. 1-22, General Bible Conference.

Harvey Cedars Conference, Manahawkin, N.J.: June 19-Sept. 6.

Highland Lake Bible Conference, Highland Lake, N.Y.: General Conferences, June 21-Sept. 6; Ministers' Conference, Sept. 6-9.

Montrose Bible Conference, Montrose, Pa.: July 2-Sept. 6.

New England Fellowship, Rumney, N.H.: July 3-Aug. 28, Camp Cathedral Pines (girls 8 to 15 years); July 3-Aug. 28, Camp Pineridge (boys 8 to 15 years); July 31-Aug. 6, Pastors' Conference; Aug. 7-20, General Conferences; Aug. 21-30, Christian Men and Women's Conferences.

North Mountain Bible Conference, Wilkes-Barre, Pa.: June 28-Aug. 15.

Odosagih Bible Conference, Lime Lake, Machias, N.Y.: July 25-Aug. 8, General Conference; Aug. 9-13, American Sunday School Union; Aug. 14-28, Youth Conferences; Aug. 28-Sept. 5, Deeper Life Conference.

Ontario Bible Conference, Oswego, N.Y.: July 25-Aug. 8.

Sacandaga Bible Conference, Broadalbin, N.Y.: July 4-Aug. 29.

Stony Brook Assembly, Stony Brook, L.I., N.Y.: July 24-Aug. 8, Believers' Bible Conference (Plymouth Brethren).

Word of Life Camp, Word of Life Island, Schroeon Lake, N.Y.: June 21-Sept. 6, Bible conferences for young people 12 to 30 years.

South

Ben Lippen Conference, Asheville, N.C.: July 21-Aug. 23, Twenty-fifth Anniversary General Conference. Summer Camp: July 23-Aug. 6, junior boys (7 to 12); Aug. 7-21: teen-age boys (13 to 15).

Bethany Camp, Pine Lake, Little Rock, Ark.: July 31-Aug. 14, adults.

Great Smoky Mountains Bible Conferences, Bryson City, N.C.: Aug. 8-15, Oct. 8-10, Nov. 12-14, Dec. 10-12.

Lake Louise Conference, Toccoa, Ga.: Aug. 1-8, Sword of the Lord Conference on Evangelism; Aug. 18-22, National Convention of Laymen's Evangelistic Association and Ladies' Auxiliary; Aug. 24-30, Southeastern Sunday School Teacher Training Conference.

Midwest

Beulah Beach, Ohio: July 24-Aug. 8, Missionary Convention and Bible Conference.

Blessed Hope Bible Conference, Piatt Lake, Upper Peninsula, Mich.: July 24-Aug. 20.

Cedar Lake Conference, Cedar Lake, Ind.: July 25-Aug. 1, Moody Bible Institute; Girls' Camp; Aug. 1-8, Fundamental Young People's Fellowship; Aug. 8-15, Christian Business Men's Committee; Aug. 15-22, Junior Boys' Camp; Biblical Research Society; Aug. 22-29, Senior Boys' Camp; Japanese Conference from Moody Church; Aug. 29-Sept. 6, Independent Fundamental Churches of America.

Gitche Gumee, Eagle River, Mich.: July 25-Aug. 29.

Keewadin Bible Conference, Port Huron, Mich.: July 3-Sept. 6.

Lakeside Association, Lakeside, Ohio: July 3-Aug. 29.

Maranatha Bible Conference, Muskegon, Mich.: June 28-Sept. 5, Summer Schools; July 12-Aug. 7, School of Art; Aug. 2-28, School of Music; Aug. 2-7, School of Journalism.

Mission Farms, Medicine Lake, Minneapolis, Minn.: July 26-Aug. 1, Youth for Christ Conference; Aug. 16-29, Northwestern Bible Conference; Aug. 24-29, Far Eastern Gospel Crusade Convention (Mission Farms No. 4).

Upper Peninsula Bible Camp, Forsyth, Mich.: Aug. 7-20, Youth Conference (16 and up); Aug. 21-Sept. 6, camp available for Christian families.

Winona Lake Christian Assembly, Winona Lake, Ind.: July 18-Aug. 29, Bible Conference; Aug. 9-20, School of Sacred Music; Aug. 30-Sept. 5, National Brethren Conference; Aug. 30-Sept. 6, American Association for Jewish Evangelism; Sept. 8-12, Evangelical United Brethren in Christ (St. Joseph Conference).

Youth Haven, Wolf Lake, Mich.: July 26-Aug. 2, Bob Jones University; Aug. 2-16, Christian Boys Brigade of Grand Rapids; Aug. 16-23, Voice of Christian Youth of Detroit; Aug. 23-Sept. 1, Youth Haven Week.

West

Mount Hermon Association, Mount Hermon, Calif.: July 25-Aug. 8, Baptist Bible Encampment; Aug. 8-15, Christian Endeavor Conference; Gospel Light Press Leaders Conference; Aug. 8-22, Bay Area Bible Camp; Aug. 15-22, Bible Institute of Los Angeles; Sacred School of Music; Aug. 22-29, San Francisco Bay Cities Baptist Union; Aug. 30-Sept. 5, Young People's Conference; Christian Reformed Churches; Sept. 7-12, Christian Business Men's Committee; Sept. 24-26, Golden Gate Christian Endeavor.

Canada

Blue Water Conferences, Chatham, Ont.: June 28-Sept. 6, Bible Conference; Sept. 10-12, Detroit and Regional Christian Business Men's Committee Retreat.

[Continued on page 880]

August, 1948

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Moody Bible Conferences: Aug. 8-15, Central Presbyterian Church, Denver, Colo.; Sept. 5-12, Iron Mountain, Mich.; Oct. 24-31, Calvary Baptist Church, New York, N.Y.

Summer School of Christian Radio: Aug. 9-20, Moody Bible Institute, Chicago, Ill.

Youth for Christ Summer Conferences: Aug. 10-22, International YFC Congress on World Evangelism, Beatenberg, Switzerland; Aug. 28-Sept. 6, Eastern Canadian Region, Keswick Conference, Ferndale, Muskoka Lake, Ont.

Training for Evangelism

[Continued from page 876]

method may be different, but there is still and will continue to be great need and demand for men who give their whole time to evangelistic endeavor. . .

"Seminaries should awaken a desire to discover the unchurched and teach the method needed to locate them." There must be a "nation-wide program of co-operative effort to win America for Christ."

He went on to say, "The pulpit must speak the language of the man on the street, and it must come from the heart. A new passion must be felt in the ministry and a new power displayed. This much-desired sweep of evangelism will come, as it has always come, as the result of renewed emphasis upon and discovery of three things—study of the Word of God, prevailing and intercessory prayer, and the infilling and empowering of the Holy Spirit."

He added, "Evangelism must have the follow-through to lead new converts into the Christian way of life, growth, service, and discipleship. . . New converts who are born must not be left to die."

THE CONFERENCE, to which every professor of evangelism in any Protestant seminary or Bible training school in Canada and the United States had been invited, proceeded to discuss these significant findings and recommendations.

Dr. Gordon Palmer, president of Eastern Baptist Theological Seminary, remarked, "When the world fought the Church, there were revivals. Today the world ignores the Church. This makes the task of evangelism more difficult, but more essential."

"No man should be permitted to be ordained to the gospel ministry," he added, "who does not know the art of leading men to Christ. . . The seminary must emphasize the study of the message and mission of Jesus until students know beyond human doubt that Jesus breaks the power of inborn sin, and He sets the prisoner free."

Dr. E. G. Homrighausen, of Princeton Seminary, followed with an address on "The Message of Evangelism," in which he stressed the necessity of redemption; but it was at this very point that evangelical delegates felt the conference was weakest. The presence of both liberals and conservatives meant that there could

be little agreement on the nature of the gospel, and as Dr. Homrighausen said, "This message cannot be divorced from the method by which it is made known."

Dr. R. P. Kuipers, of Western Seminary in Philadelphia, added "The message determines the method," and went on in a very clear way to present the essential elements of the gospel.

But though the conference was necessarily weakened by the inclusion of so many points of view regarding the gospel, all the delegates were grateful for the strong emphasis upon the need of evangelism and the discussion of practical methods, and made plans for a similar conference next year. Dr. Kuipers summed up the need of evangelistic preaching when he said, "Men must be taught the way of salvation from the very bottom up. The average American is in almost as great need of being taught the elements of Christian truth as is the average Hottentot."

The conference went on to hear messages on different methods. Dean E. K. Eakin, of Winebrenner Graduate School, Findlay College, Ohio, stressed the need of reaching children. Dr. Faris D. Whitesell, of Northern Baptist Seminary, Chicago, emphasized the values of evangelistic preaching to the preacher and to the audience. "It seems that we must interview people in their homes," he commented, "before they will even attend evangelistic meetings."

Dean G. S. Dobbins, of Southern Baptist Theological Seminary, summarized the growing emphasis on evangelism in the various denominations, citing recent statistics to prove his points. He used a word which characterized much that was said in the conference: "I think that the failure of the Church to influence contemporary life," he said, "is due to its *withdrawnness*."

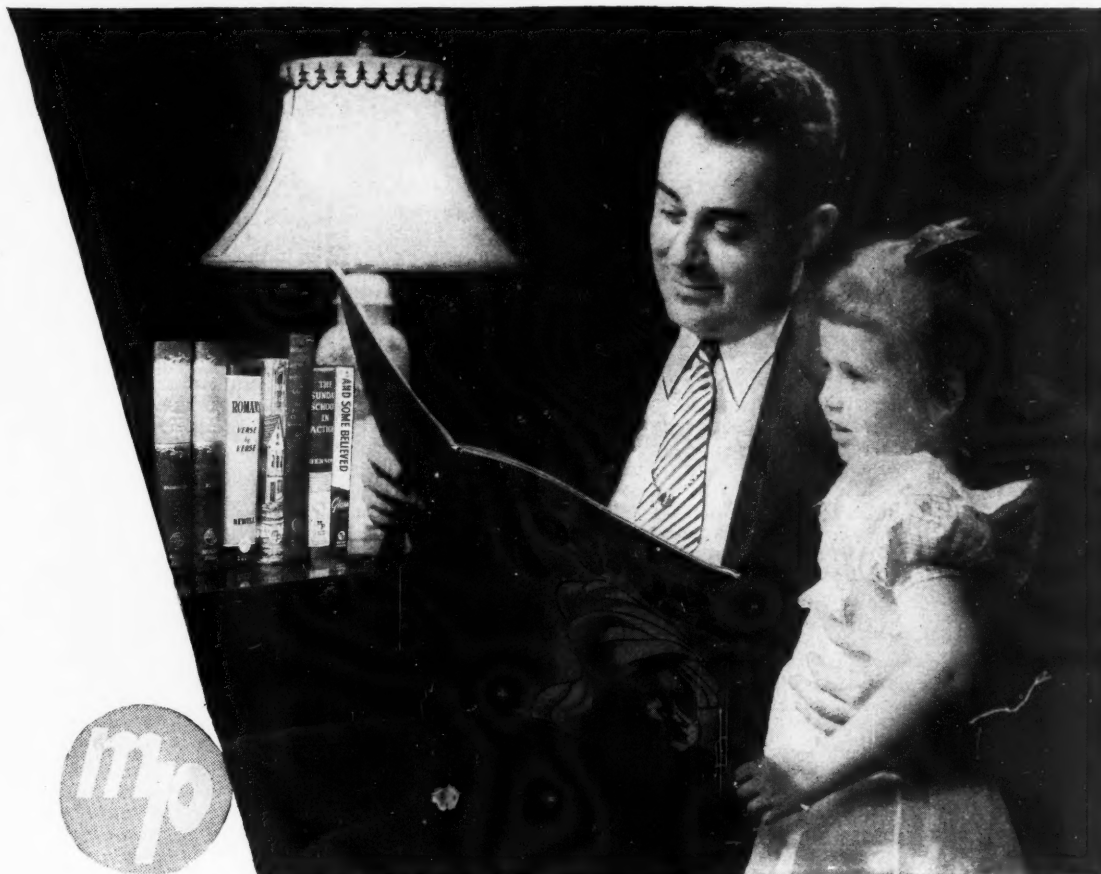
Almost all the speakers stressed this gap between the Church and the unreached multitudes of America, and made specific recommendations for closing it.

But perhaps the most significant conclusion of the conference was the evaluation made by Purd E. Deitz, of Eden Theological Seminary, Webster Groves, Mo., when he said, "Evangelism begins in the spiritual health of the ministry. . . There is some testimony to the fact that on many seminary campuses there is a woeful lack of genuine religious spirit. . . Why should we presume to pass on what we do not have? Each theological school must find its own brand of hypocrisy and pride, make its own acts of penitence and devotion, clear its own records with deeds as well as intentions. Then Christ can be enthroned, the Word of God become the charter of faith, and the Great Commission of our Lord followed in complete obedience, to His glory."

RESPONSE-ABILITY

Dr. W. H. Griffith Thomas once interpreted responsibility to some friends as made up of two words, "response," "ability." "Man's response and God's ability." Charles H. Spurgeon once remarked to a young minister who complained of the smallness of his congregations, "They are as large perhaps as you will want to give an account for in the day of judgment."

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Motives and Purposes of Foreign Missions

By HAROLD R. COOK

WHY do you want to be a foreign missionary? What reasons impel you to want to give your life for Christian service in a foreign land?

In one way or another every young person who volunteers to serve Christ in the foreign field has met, or is sure to meet, this question. Sometimes it will come from scoffers—those who have no real comprehension of Christianity and cannot be expected to understand its world mission. But more often than not the young Christian will hear it from the lips of professing Christians, some of whom would sincerely like to know. He will even hear at times his own heart repeating the question, and an answer must be given.

It is important that we evaluate carefully our motives in seeking appointment to a foreign field. Perhaps in no other type of work is effectiveness of ministry so closely tied with motivation. Romantic notions, the desire to travel, the lure of the exotic, the purely emotional response to a stirring missionary message—these and other such reasons soon show their frailty in the attempt to support the reso-

lution of one who is brought face to face with conditions in an unfavorable, even actively hostile, heathen environment. Something more fundamental, more deeply compelling, must thrust the missionary out, something such as was experienced by the apostle Paul when he wrote, "Woe is me if I preach not the gospel!"

In the experience of most successful missionaries there are two motives which I believe stand out as more compelling than any others. First is the sense of possession of a message and a life so eternally valuable that they ought to be the possession of the whole world. The man for whom the way of Christ is not only a better way, but is the only good way; the one whose experience of Christ has transformed and ennobled his life; the Christian who faces heathenism frankly and realizes its awfulness, and at the same time realizes that it can be changed by the same Saviour who transformed his life, such a man cannot but feel the constraint of foreign missions. Such a motive is not only sufficient to send him to the field, but will sustain

him in times of difficulty and discouragement.

A second motive, closely related to the first, is the command of Christ. For one who has not acknowledged the Lordship of Christ, His command would have little force. Neither would it be of much force in the life of one who is not accustomed to obey, who is not used to seeking the pleasure of anyone outside himself. But he who wholeheartedly has submitted himself to the authority of Christ, who finds pleasure in seeking to do His will, or even feels strongly the sense of duty to his Lord, finds this motive strong and even sufficient of itself. No other reason is needed, he concludes, for the Lord Himself has commanded and it is for His children to obey.

There are many less important motives which often enter into the decision of a young Christian who seeks to go out as a foreign missionary. It is likely that none of us can completely analyze all his motives in their complexities. But seldom do these other motives provide the necessary sustaining strength.

Those who look with disdain on the theological views of an earlier generation of missionaries and pride themselves on their "modern" outlook and presumed broad-mindedness in seeking to create a spirit of brotherliness and mutual helpfulness, without regard to the existence in mankind of willful sin, have found little response among young people to their appeals for missionary candidates. And among those who do respond, few are ready to spend their whole life in the work. The bright idealism of hopeful youth does not easily survive the disillusionments of middle age, and an altruistic desire to help humanity is not a motive which can generate perseverance.

By common admission it is that viewpoint which considers heathendom as sinners in need of a personal Saviour which inspires the greatest offering of young lives for missionary service and which causes them to persist in it. Christian idealism, compassion for human suffering, and other such motives are in themselves good, but not sufficient. Their place is secondary.

It is the motives which determine the purposes of foreign missions. The man who is moved only by compassion for human suffering will feel that his ministry is completed when he has been able to alleviate physical distress. His purpose is to heal sick bodies, to feed the hungry, to give shelter to the homeless, and to restrain unjust oppression.

JAVA, DUTCH EAST INDIES. The native market at Djokja is a very busy place in the early morning. Seldom does money change hands; food is exchanged. Mohammedanism is very strong in Java, and Indonesian independence means the establishment of another Moslem power. Gendreau photo.



But he who is moved by a desire to propagate that gospel which has meant life to him goes much deeper. He has one main purpose—to witness to Christ in such a way that men will come to put their faith in Him and receive forgiveness of sins and a new, abundant and eternal life. To this one purpose all others will be subordinated. Yet he will have many other purposes related to this one. He, too, will heal the sick and feed the hungry, but not as an end in itself. It will be as an expression of the life of Christ. He will teach the illiterate, that they may come to a better understanding of Christ. He will introduce new ideas, new practices, perhaps even a new civilization, but not because he thinks that these things are in themselves of superior value. It will be because they are necessary to the expression of the life of the Saviour. All his purposes will center in that one purpose, and from it they will derive their significance.

Two motives—an inner compulsion and an outward command; a single purpose, and that a spiritual one; the young person who sees these clearly and feels them deeply is ready to become Christ's missionary to another land, or to his own.

News Report

China: Progress of the Communist armies is continuing to force the evacuation of missionaries from newly threatened areas. Though they are stationed in other needy places, the missionaries suffer great material loss in abandoning their stations. Even new missionaries have had to learn what it means to take "joyfully the spoiling of your goods." On March 16 new missionaries of the Scandinavian Alliance Mission in the language school at Anking received a telegram from headquarters which said, "Evacuating Sian. Each select two pieces most desired preserved." The reaction of one of the missionaries is perhaps typical: "To think of losing our entire outfit—those things that had been given to us by friends and loved ones at home, the things we had spent so much time last summer in preparing and packing, the things of sentimental value, all the things for our homes in China and our service to Him here! But then came the thought—all those things are the Lord's to do with as He pleases, even as we ourselves are."

The first German missionary since the close of the war to be permitted to enter foreign missionary service was sent to China to serve with the China Inland Mission. She is Ursula von Reisswitz, of Bad Salzuflen, Westphalia. She set out by plane on April 1.

French Indo-China: While warfare is disrupting Christian work as well as normal life in some parts of Indo-China, the ancient kingdom of Cambodia appears to be offering greater opportunities for missionary work. In May, 1947, a new constitution, although it recognized Buddhism as the state religion, granted religious liberty to the people. That this was not just "window-dressing" was made apparent in December when Alliance missionaries sought permits for three

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evangelistic bands of students to engage in evangelistic itineration for three months. Instead, they were given unlimited authorization to "proselytize." Later, a twice-refused permit was granted to build a Christian church in Battambang.

Pakistan: The awkwardness of the arrangement which made eastern Bengal a part of Pakistan, although so isolated and far distant from the remainder of the country, is high-lighted by the difficulties missionaries in Assam are having in getting their goods forwarded from Calcutta. Such goods must pass through East Pakistan territory, but until recently there were no arrangements for a satisfactory customs service. So freight piled up at the border, liable to damage and pilfering, while instructions were awaited from distant Karachi, in West Pakistan.

India: The Indian Christian Association of Bombay has issued a very frank and clear statement concerning the need and place of foreign missionaries in the new India. "We . . . emphatically disagree with the ill-conceived cry of 'Foreign Missionaries Quit India' raised in certain disgruntled and irresponsible quarters," they say. "We . . . are deeply conscious of the fact that we still need the help and co-operation of the churches in the West, both in the shape of material resources and of personnel." But there should be a new relationship between the missionaries and the Indian church and its workers. Distinctions along lines of nationality, race or color are held to be out of place in Christian work. Foreign missionaries and Indian workers should co-operate on a basis of perfect equality, with Indians admitted freely into the inner councils of the missions and the missionary not having the dominating voice in matters concerning Christian work in the land. Greater emphasis should be given to the careful training of Indian leaders, and as rapidly as possible those leaders should be allowed to fill positions of responsibility when they fall vacant. Some missions have already been progressing along these lines, and others should follow.

Syria and Lebanon: In their zeal for reform in labor relations, new governments today often take some rather extreme positions. This is particularly true where the employers are likely to be foreigners. It is reported from these two countries in the Near East that the governments now demand the payment of bonuses to all native workers who leave the employ of the mission, *whether voluntarily or by dismissal*. Where a mission uses a large number of national helpers this outlay can become very burdensome. Workers certainly should be protected from exploitation and arbitrary dismissal, but such a law is likely to favor the lazy, the incompetent and the dishonest.

Belgium: The first class since the war to graduate from the Bible Institute of the Belgian Gospel Mission received their diplomas in June. Five of them have been accepted by the mission to preach the gospel among their own people.

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Moody Monthly

Lost Mission of the Arctic

[Continued from page 871]

of the All Russian Evangelical Union, I. S. Prokhanoff, whom I saw in Berlin, told me that he would make another contact with the Peters Mission. He accepted a contribution for that purpose and informed me that Dr. Peters and his staff had to stay underground due to persecution of evangelicals by Bolshevik authorities. Three years ago John Johnson, one-time minister of the Russian Evangelical Christian Church in Los Angeles, informed me that he was told Dr. Peters and his helpers had been forced to flee to the city of Magogto (now Stalino) on the shores of the Sea of Okhotsk, intending to escape to Japan if possible.

My last unsuccessful attempt to penetrate into Arctic Siberia was in the fall of 1946. But again lack of time and equipment, and the growing danger of traveling in Soviet territory in the wintertime, caused me to turn back from the regions near Murmansk, though my heart was filled with regret. I prayed that if still alive, the Peters Mission, established in that dark Arctic region, may know God's protection and blessing.

I am now interested in again returning to the Siberian taiga, where I feel certain numerous Christian settlements still exist, hidden among the Siberian forests. It is possible that Dr. Gregor Peters still lives among these primitive people, into whose world he entered with such deep devotion. But though mystery shrouds his work now, one day the "iron curtain" will be lifted and the full story of this apostolic mission to the "utmost part of the earth" will be unveiled.

THE WEAK BATTERY

It takes more strength to shine than it does to sound. That is what an amateur electrician found out some time ago. An exchange says that he rigged up an electric light for his room and found after a little that it flickered and faded. A friend examined his plant and told him that it would never again run a light but it might run a call bell. He declared that the battery was not strong enough to make a light, but was still able to make a noise.

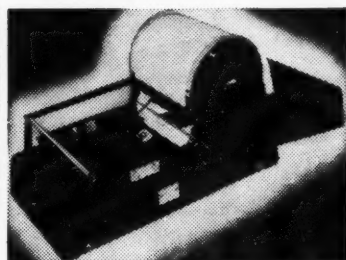
And that is what is the matter with some of our church members. They are not strong enough spiritually to make a light, but they are strong enough otherwise to make a noise! And the noise they make is so disquieting that they actually disturb the peace of Zion.

Shine, but be silent!—Hight C. Moore.

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Golden Nuggets for Bible Students

By KENNETH S. WUEST

GREEK GRAMMAR AND THE SECURITY OF THE BELIEVER

THE words, "By grace are ye saved" (Eph. 2:8), do not merely speak of the way a sinner is saved. They are a statement of the security of the believer. The Greek is *τῇ χάριτι ἧστε σωσμένοι* (*tēi chariti este sesōmenoi*). The definite article in the Greek points to a particular grace. It is "by the grace are ye saved"; not by any general, gracious action on God's part, but through that particular act of grace on Calvary.

"Are ye saved" is the translation of a perfect participle and the verb of being. This is called a periphrastic construction, and is used when the writer cannot find all the details of action he desires in the main verb, and thus uses an additional verbal form. The perfect tense speaks of a past completed action having present results. The translation so far reads, "By the grace have ye been saved, with the present result that ye are in a state of salvation."

The past completed action is the act of God in time past, saving the sinner at the moment he placed his faith in the Saviour. It was a complete act. The believer received his entire salvation at that moment. He was justified, the Holy Spirit took up His permanent residence in him to commence His work of sanctification, and he was potentially glorified (Rom. 8:29). This past act of God has present results, namely, the actual justification of the believer, his progressive sanctification, and potential glorification.

The present salvation of the believer depends on just one thing, his past appropriation of the Lord Jesus, and God's act of saving him. His present life, while either advancing or hindering the Spirit's work of sanctification, does not touch his justification and glorification, for his entire salvation is dependent on that one past completed act of God. His justification, sanctification, and glorification are all dependent on that one past act, the first and last being given the believer in their absolute fullness, the second, according to his yieldedness (Eph. 3:20).

Of course, God has His own way of bringing a sinning saint to time. The perfect tense speaks of the existence of finished results in present time.

So far, Paul has been speaking of the existence of the present possession of salvation on the part of the saint. But he is not satisfied with that. He desires to speak of the persistence of that possession in present time, and so he adds the verb of being in the present tense, giving durative force to the finished results. Not only do the finished results exist in present time, but they persist through present time.

The full translation reads, "By the grace have ye been completely saved, with the present result that your salvation persists through present time."

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REPORT FROM *MBJ*

By Elisabeth Fletcher

A LITTLE woman from a little town in Illinois has recently created quite a stir in Moody Bible Institute's Correspondence School. She probably deserves some kind of award for scholarship, for, out of more than 138,500 people who have taken correspondence courses in the last half century, she is the only one to have completed the total of twenty courses offered through the thirty-two years she has been enrolled.

You'd think breaking all those records would be enough, but not for Miss Mary Elizabeth Murrel. A short time ago, she wrote the Institute for enrollment in a brand new course, "The Glories of Christ in the Epistle to the Hebrews," by Dr. Max I. Reich. And she'll probably continue to enroll as other new courses are offered.

How does she do it? In her own words, she says, "Some of the lessons were prepared in the hospital bed, some in the dentist's chair, some at the railway station, some at conferences; but most of them have been prepared on Monday and Tuesday of each week when at all possible. They have become a real part of my life." That's real Bible study!

This story has an unhappy ending, and yet at the same time it's a supremely happy one.

A group of Moody students were holding a meeting in a large Chicago mission early in May. The leader, oblivious of the fact that a cynical young robber had slipped into the meeting for the soup and bed it would later provide him, waxed eloquent on the life of Judas Iscariot.

"Judas lived a coward's life, Judas died a coward's death, and Judas has gone to a coward's hell. . . . Whatever in your life stands between you and God . . . is your price tag on Christ."

The young robber, not much impressed with that kind of talk, found his soup and his bed. All was quiet. Then, about midnight, he called out of the darkness to a mission worker. "I can't get to sleep," he explained haltingly. "I've been thinking—I'm just about like Judas. All my life I've lived like Judas—I've been a coward—but I'm not going to die like Judas."

With the aid of the mission worker, the criminal found God. And the next morning, driven by an entirely new set of ideals, he paid a visit to the Chicago police, confessed some undiscovered robberies, and was sentenced to Cook County jail. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. . . ."

—With apologies to Moody Student

"You won't last six months in the tropics," the examining doctor told the slightly-crippled young missionary candidate. "I do not advise you to go."

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The Moral Value of Prophecy

[Continued from page 860]

Would He disappoint their faith? Not He! Jesus had provided for their entire future in ways more wonderful than they had imagined. These precious prospects were four in number:

1. On the third day He would rise again to displace their sorrow of parting with the joy of reunion.
2. For the little while of His absence He would give them another Comforter, the Holy Spirit.
3. While absent He would prepare many abodes in His Father's house, and He would personally return to take them there.
4. The ultimate glory of the earthly kingdom was still theirs and they would sit on twelve thrones judging the twelve tribes of Israel.

What a divinely full and perfect answer to all their needs. This was the reason Jesus had allowed them to forsake all and follow Him. "If it were not so, I would have told you."

Again we see the lamp of divine prophecy shining in the dark hour of Jesus' suffering and death to comfort the hearts of His own.

The Moral Values of the Blessed Hope

The expectation of the Lord from heaven changes the whole outlook and life of a Christian. First of all it is a constant comfort. "Let not your heart be troubled"; "Wherefore comfort one another with these words."

Then it is a purifying hope. He that hath this hope in Him purifieth himself, even as He is pure.

Third, the hope gives patience in trial and suffering. "Be patient therefore, brethren, until the coming of the Lord . . . Be ye also patient; establish your hearts: for the coming of the Lord is at hand" (James 5:7, 8).

The plain sense of all these promises is that the Lord may come at any moment.

The tremendous value of this hope is testified to by many of God's most useful servants. The book, *100 World-Known Witnesses to the Second Coming of Christ*, is very illuminating in this matter. I quote from only two witnesses.

Dr. G. Campbell Morgan says: "To me the second coming is the perpetual light on the path which makes the present bearable. I never lay my head on the pillow without thinking that maybe before the morning breaks the final morning may have dawned! I never begin my work without thinking that perhaps He may interrupt my work, and begin His own! This is now His Word to all believing souls, 'Till I come.' We are not looking for death, we are looking for Him! . . . If He should come ere the day is done, will there be any we have won for Him? In the hour of the advent, not the amount of this world's goods amassed, not the name we have won for ourselves, but the souls won will count.

"Christ's second coming will be pre-millennial. It is imminent. We wait for the advent, according to His will, by living, by serving, by loving, by hoping, by persevering."

Dr. Howard A. Kelly, M.D., LL.D. says: "One master word covers the attitude of Christians in relation to this expectation of the coming of the Bridegroom to claim His Bride, and that word is 'imminent.' Ever since our Lord passed beyond the confines of this earth into the heavens, the hour of His return, all unknown, has been imminent; and our right attitude, therefore, is one of constant expectancy, with hearts fully prepared to give our Lord His fitting, royal welcome, when He appears, no longer as Sin-bearer, but with the holy angels and in His heavenly glory."

Untold numbers of souls have been brought to accept Christ by the truth that the time of the Lord's return is hidden from us and may occur at any moment. My wife, when a young girl, made her decision for Christ for this reason, and many have told me that they did the same. Various evangelists have said that their greatest soul-winning messages have been those on the Lord's coming and the warning to enter the door of salvation before it is forever too late. It is a sad day for an evangelist when he does not preach as our Lord did.

"Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch" (Mark 13:35-37, R.V.).

Our Lord is not alone in warning men to flee from the wrath to come. Paul, Peter, James, Jude, and John all join in warning the ungodly that the judgment is about to fall.

An Alternative View

Contrast this faithful preaching of the imminence of our Lord's return and the judgment that this introduces, with the idea that Christ cannot come just now, for any reason, such as the idea that the Church is to pass through the tribulation.

Mark the solemn warning of our Lord: "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers" (Luke 12:45, 46).

The post-tribulation rapture theory does not recognize the "Day of Christ" and makes no time allowance for the Judgment Seat of Christ, or the marriage of the Lamb, or marriage supper. The idea of the saints being caught up to meet Christ at the end of the tribulation and at the same moment descend with Him to the earth seems to us to have no scriptural support.

God would not be so unrighteous as to allow His Church to have tribulation in the world through all her history because of her witness for Christ, and then to leave her in the world to suffer with the world when the world is visited with His wrath. No indeed, Christ has promised to take His Church home to the

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Father's house for the great marriage ceremony and supper before He brings her to rule with Him over the earth.

It seems to me that the books which have recently caused debate and denial of this cherished truth of the imminency of the Lord's return are destructive criticism, with nothing to offer in place of what they seek to destroy. It is easy to go about with a hammer to break windows, but it is sorry business, and does not have the moral value that constructive building has.

These writers try to discredit dispensational truth that has brought to light the perfect order of God's ways with men through the ages. They enlarge on minor differences in the writings they criticize, but these critics are themselves in hopeless and major disagreements. Some attack dispensational teaching entirely. Others accept some dispensations. Some teach amillennialism—denying any future earthly kingdom. Others accept the kingdom. Some deny that the Body of Christ characterizes a new dispensation of God begun at Pentecost. Various views are held as to the rapture of the Church—some denying it altogether, some putting it at the same time as the appearing, and others at the middle of the tribulation period.

I suppose all understand that when we say that our Lord's return for His Church is *imminent*, we do not mean that we know that He will return this day, or this year, or even in this century; but we do mean that He *may* return today. There is nothing in the prophetic word to say that some event must take place before He returns for His Church. The entire New Testament is unmistakable in its insistence on our constant readiness to meet the Lord.

"But this I say, brethren, the time is shortened, that henceforth . . . those that buy, as those they possessed not; and those that use the world, as not using it to the full: for the fashion of this world passeth away. But I would have you to be free from cares" (I Cor. 7:29-32).

"Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour" (I John 2:18).

The moral value of a genuine expectancy of the Lord at any time is tremendous. It is fatal to worldliness. I have seen many lives utterly changed when this hope came in. The attractions and temptations of the world lost their power, and the joys and rewards of heaven took their place. Sorrows and bereavements lose their sting when we believe that the Lord is near, even at the door.

This expectancy gives new urgency to the winning of souls, saving them from wrath to come; and lives controlled by this hope take on an other-worldly character.

Over the grave of Patronia, buried in the catacombs, is this inscription: "In this place I lay my bones; bear your tears dear husband and daughter, and believe that it is forbidden to weep for one who lives with God."—Hyslop.



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NATHAN J. STONE

THE CHRISTIAN AND GOVERNMENT

Is Paul correct in Romans 13:1-7 in advising everyone to obey the governing authorities, that these have been instituted by God, and that therefore those who resist such divinely appointed government will incur judgment; that those who do good receive approval from such authority? What about evil rulers such as Nero?—E.D.E., Washington.

Since these utterances of the apostle Paul are part of the inspired and infallible Word of God, there must be some sense in which they are true. Government is a divine institution and has to do with the relationship of all men to the state. The Christian also has a relationship to the state, apart from his spiritual relationships in Christ toward God. This is an obligation divinely ordained.

The abuses of government and the corruptions and cruelties of some governors are, of course, not part of the divine institution of government, and therefore do not invalidate it any more than the abuses of marriage rob it of its sacredness and divine sanction as stated in the Bible.

It is certainly true, on the whole, even in ancient times, that government has been a deterrent to evil and a defense of the good.

But the apostle Paul simply lays down a broad, general principle, the essence of which is submission to the authority of the state. Even the Church (and it is well to note that he is writing to Rome) must as citizens of a state be subject to the civil authorities, since from the beginning all such authority is from God (Gen. 9:6). Within the limits of this general submission there is nothing which forbids freedom to promote and agitate for better government or to remove those who are unfit and to replace them with those who are. An Oliver Cromwell may be justified on such grounds and a George Washington also, for which we thank God.

As for the Christian in matters of conscience, no better guide can be found than the words of the Lord Jesus in Matthew 22:21: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." There are certainly times when "we ought to obey God rather than men" (Acts 5:29; 4:19, 20). The instructed and

faithful servant of God will surely have the understanding and the courage to both discern and to decide.

THE TWELVE TRIBES AND APOSTLES

What is the meaning of the twelve gates and tribes mentioned in Revelation 21:12, and the twelve foundations and apostles in verse 14?—H.H.E., Topeka, Kan.

The picture presented in Revelation 21 is that of the surpassing glory of the New Jerusalem.

In the two twelves mentioned, the gates and the foundations, the tribes and apostles respectively, there is apparently a reference to both the old and the new covenants. The old, as represented by the gates, leads to the new, which is built upon the foundation of the twelve apostles. The God of the Church is also the God of Israel, and Israel's (the nation's) rejection of His Christ will not defeat the purpose of the divine calling and grace.

On this basis there is here, perhaps, a fulfilling of the Word that even through their fall (that is, of the Jews) salvation is come unto the Gentiles (Rom. 11:11). The twelve gates are arranged (no doubt on the analogy of Num. 2; Ezek. 48; Rev. 7) three on each side, which suggests simply that they lie open to all four quarters of the earth, to all the Gentiles. All nations, kindreds, people and tongues are represented there.

It is also suggested that not only through their fall is salvation come to the Gentiles, but that the restoration or fullness of Israel is to the world like life from the dead (Rom. 11:12, 15). But all is built on the foundation of the witness of the apostles to Christ and their teaching, to which, thus, special recognition is given. But Christ is all and in all.

JUSTIFYING THE UNGODLY

Please explain Romans 4:2,3,5. What is meant by the words, "him that justifieth the ungodly"?—Mrs. J.D., Benton Harbor, Mich.

This passage of Scripture simply states that we are saved, not by works, that is, not by any merit of our own or by anything that we can do, but by faith in what the Lord Jesus Christ has done for

us (Eph. 2:8, 9; Titus 3:5). He first perfectly fulfilled all of God's requirements of men in our behalf, and then He took the guilt and penalty of our sins upon Himself (Heb. 7:26; 9:14; I Pet. 2:22; II Cor. 5:21).

The term "ungodly" applies to all creatures, for "all have sinned, and come short of the glory of God" (Rom. 3:23). All are ungodly or ungodlike in that by nature we cannot meet the requirement of a perfect, holy God. We could, therefore, never be justified before God in ourselves, either by what we are or do. Only one who has perfectly obeyed God's law could be justified in himself. But since none of us could do that, the Lord Jesus did so in our behalf and paid the penalty for our sins, so that pleading His merit and covered with the robe of His righteousness (Isa. 61:10) we may stand justified before God, satisfying His righteous and holy requirements.

THE ORIGIN OF THE BIBLE

A statement appearing recently in several papers is entitled, "The Bible is a Catholic Book." It declares that the seventy-three inspired books of which the Bible is composed were given to the world by the Catholic Church, that this Church was established by Christ Himself. It implies that this Church was responsible for the first printed Bible, and states that the "infallible authority" of this Church "always has been the only sure guarantee of its inspiration." Can you answer this?—Mrs. W. F., Chicago, Ill.; T.P.E., Portland, Ore.

A distinction should always be made between the terms "Catholic" and "Roman Catholic" Church, under whose aegis the above statement was put out. Catholic means universal. The Roman Catholic Church is not catholic in the true sense; it is simply the Roman Church, just as there is the Greek Church and the great Protestant Church.

Even the most casual reading of the New Testament fails to reveal the faintest trace of the establishment of the Roman Catholic Church by our Lord Jesus Christ. Not only in the New Testament, but for at least a century or two longer, the Church was an organism rather than an organization, composed of believers everywhere united in local groups or churches.

The great Church Father Augustine as late as the early fifth century never alludes to Rome as the head of the Church or as the Church. In fact, he said, "You ask me where the Church is? I answer: Search the Scriptures." Tertullian and Cyprian (third century) and other Church Fathers scorned the claims that Rome was supreme. These claims were resolutely resisted from the beginning. The Bible was therefore not given to the Roman Church, nor were claims of this Church to supremacy widely recognized when the canon of Scripture was finally formed late in the fourth century.

The seventy-three books mentioned include the Apocryphal books of the Old Testament. The Vulgate Version of the Bible (fifth century) does not contain these books of the Apocrypha. The East-

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ern Church rejected them, as did also the early Church Fathers. Even Gregory the Great, 590-604, who first elevated the papacy to supremacy, rejected them. They were rejected up till the sixteenth century. Therefore, the Roman Catholic Church is shown to be not infallible, but in error in accepting them as inspired, as indeed they are not.

While this Church did in a sense preserve the Scriptures, it has consistently through the centuries opposed its translation into the common languages of the peoples, not only burning the translations when it could, but seeking also to burn the translators. It based its opposition on the ground that only the "Church" could interpret the Scriptures. By the Church is meant the clergy or the bishops, not the people. This is certainly contrary to the Scriptures (Acts 17:11; John 5:39; II Pet. 1:20; John 16:13).

It was one of the great principles of the Reformation based upon the Scriptures that the Holy Spirit is the interpreter of the Word of God and that every believer may be thus instructed. The Bible is squarely opposed both in its letter and spirit to the false claim that the authority, much less the sole authority, to interpret the Word has been committed to any organization or church. This is a violation of the liberty of the Spirit in individuals as believers. God always made His revelations to single individuals. The apostle Peter never made claims to supremacy and was himself a most fallible person (Matt. 16:22, 23; Gal. 2:11; see also Matt. 20:25-27; I Pet. 5:1; Rev. 21:14).

♦ ♦ ♦

THE SANDS OF THE SEASHORE

What is meant by the saying, as "numberless as the sands of the seashore"? How could there possibly be so many billions of souls upon earth?—L.H., Syracuse, N.Y.

The expression is used chiefly in connection with God's promise of an abundant posterity to Abraham, Isaac and Jacob. As such, it is that figure of speech known as hyperbole, which goes far beyond and greatly magnifies the reality in order to impress the idea of abundance and blessing. It is a common figure of speech, especially so, perhaps, in the Orient, and therefore to be expected in the Bible.

It can be understood only in this way in Genesis 41:49, where Joseph "gathered corn as the sand of the sea," explained by the words "very much." So Job states (Job 29:18), "I shall multiply my days as the sand," to indicate great length of life. The camels of Judges 7:12 are "as the sand by the seaside for multitude."

In the same vein Moses speaks of the children of Israel in Deuteronomy 1:10, "I, when they could hardly have been more than two or three millions, "as the stars of heaven for multitude," and expresses the desire that God make them a thousand times as many as they are. And John, speaking of the things which the Lord Jesus did, said, "I suppose that even the world itself could not contain the books that should be written" (John 21:25).

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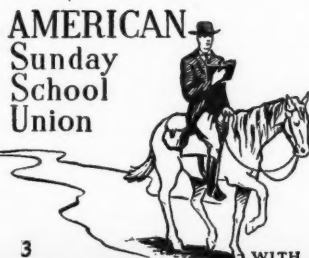
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August 15

Andrew Brings Men to Jesus

John 1:37-42; Mark 1:16-18;
John 12:20-22Memory Selection: *He brought him to Jesus.*—John 1:42.

Andrew is outstanding among the apostles for his personal work. The giving of our personal testimony is tremendously important. Our Lord Himself has set the pattern, for He dealt personally with Nicodemus and with the woman of Samaria.

All of us appreciate the personal interest of someone else in us and in our affairs. So it is possible for all of us to indicate sympathy and concern for other individuals. The personal worker is merely carrying on a conversation for God. True, he needs the leading of the Spirit of God, he needs the power of the same Holy Spirit, but the vehicle used is one with which we are all familiar.

We cannot speak of the importance and possibility of personal work without mentioning the requirements of it. If we are to be true witnesses for Christ, we must first of all know Him, and then we must be living for Him. There cannot be in our lives anything that would belie the message which we have to give. The world quickly distinguishes between sincerity and hypocrisy.

I. Andrew Leads His Brother to Christ (John 1:37-42)

When John the Baptist introduced our Lord to the crowd assembled by the side of the Jordan, he said, "Behold the Lamb of God!" (v. 36). Two of those in the crowd that day were Andrew and an unnamed man, in all probability John himself. They followed the Lord Jesus, having heard Him speak (v. 37). When the Lord saw them following, He asked, "What seek ye?" Their reply was a question, "Rabbi, where abidest thou?" The Lord's answer is simple and clear, "Come and ye shall see." There is something very down to earth about this. Given leave by Christ, the two saw where He abode, and stayed with Him that day (v. 39).

You will notice when Andrew is specifically named (v. 40), he is designated as Simon Peter's brother, although Peter had not even met Christ yet. It is apparent, therefore, that Andrew was overshadowed by Peter.

Some would have vehemently objected to being relegated to second place, but not Andrew. He could take a secondary place with grace, could carry on the ministry that God gave him without jealousy

or pride. Once again we have a lesser known character (as compared to Peter) who exhibited graces most worthy of emulation.

Another important characteristic was his concern for the souls of others. That concern is manifested in his seeking Peter and bringing him to Christ (v. 41). Andrew did not indulge in a dreamy reverie, nor sit down in complacency. The burden of his soul was that Simon might know this Lord whom he had just met. With directness and sincerity, he told Peter that John and he had found the Messiah. With marvelous directness, the record says, "He brought him unto Jesus" (v. 42). So it was given to Andrew, who probably never preached any great sermons, to lead his brother to Christ.

There are many illustrations of this in the course of church history. Mr. Kimball, for example, probably was not able to preach any great message, but he was able to lead Dwight L. Moody to the feet of the Saviour. It is a glorious accomplishment when anyone is brought to Christ, but how much more wonderful it is when besides the saving of the soul there is the saving of the life for the use of God, for so it is when a youth is brought to the Saviour.

When Peter was led to Christ, our Lord spoke prophetically, saying, "Thou art Simon, thou shalt be called Cephas." This is the Aramaic equivalent of Peter, and both expressions mean "rock" or "stone." We have great reason to be thankful for those who have led to the Lord men whom God has made great.

II. Andrew's Call to Service (Mark 1:16-18)

The scene of this incident is quite different from that related by John. There, the meeting of our Lord and Andrew occurred at the place where John was baptizing by the river Jordan. Here, the Lord meets Simon and Andrew by the Sea of Galilee. Undoubtedly this meeting occurred later. It would seem that Andrew and Peter having met the Lord Jesus, and having been led to believe in Him, had returned to their normal occupation. While they were thus engaged our Lord met them the second time, and specifically issued the call to service, "Come ye after me, and I will make you to become fishers of men" (v. 17).

Our Lord called these men while they were about their usual daily tasks. It is not necessary to become a hermit, to seek the solitude of the desert in order to experience the call of God. Frequently God's challenge comes to us as we are engaged in our daily work.

In recording this incident, Mark uses his characteristic word "straightway" to describe the response of Andrew and

Peter. Immediately they left their nets and followed Him (v. 18).

Happy is that disciple who with immediacy and gladness of heart responds to the specific call of God to service.

III. Andrew, the Recognized Leader of Men to Christ (John 12:20-22)

Once again we see the way in which the Lord uses an individual in dealing with another individual. Here in John 12 certain Greeks wanted to see the Lord. They came to Philip, but Philip did not go directly to our Lord; he first went to Andrew, as though Andrew were the recognized leader of men to Christ. How wonderful to be sought of men to lead others to the Lord. Such was the priceless privilege of Andrew.

You will remember that earlier in the Gospel of John we have another record of Andrew leading an individual to Christ (John 6). In connection with the feeding of the great multitude, Andrew reported that there was a lad in the crowd who had five barley loaves and two fishes. Sad to relate, he added a question of unbelief, "But what are these among so many?" However, he did bring the lad to Jesus, and the Lord displayed His mighty power in multiplying the loaves and fishes so that the multitude was fed.

August 22

Christian Service in Our Neighborhood

Acts 9:36-42

Memory Selection: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*—Matthew 25:40.

There are many ways in which the Christian may be of spiritual service. Some approaches are necessarily indirect, opening the way for the ministry of the Word of God. The provision of food and clothing, the love expressed in sympathy, a kind word, a friendly smile may often lead to the privilege of spiritual service. Let no one despise the ministry of Dorcas. The Lord Himself specifies one of the sovereign gifts of the Holy Spirit to His people as that of "helps" (I Cor. 12:28).

I. A Disciple (v. 36a)

Interestingly enough, this is the only passage in which the word "disciple" appears in the feminine gender in the language in which the New Testament was written. A disciple is a learner, a pupil. There is a sense in which all believers in Christ continue to be disciples so long as they live. However, some are appointed to special offices in which they become teachers or instructors of others.

The reference here is to a very humble and simple follower of the Lord. It should encourage us to know that God notices such service, and that in His annals the names of all who are truly learners of Him are recorded.

Later in this verse the word "Dorcas" is used as the interpretation of the name Tabitha. This is the Aramaic equivalent of Dorcas, a Greek word. Both mean "gazelle."

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II. Her Deeds (vv. 36b, 39c)

The Scripture says, "This woman was full of good works and almsdeeds which she did." Again it speaks of "the coats and garments which Dorcas made."

First of all, note that Dorcas performed good works. While it is absolutely true that good works will not bring salvation, it is equally true that the child of God, saved by the grace of God, will enter into a life of good works if he walks in obedience to the will of God (Eph. 2:10). The absence of good works in the life of the child of God may raise some question as to the reality of his profession.

The child of God who lives in known disobedience to the will of God will undoubtedly be chastised by the Lord (Heb. 12:5-13). While we cannot judge others in this matter, we may well look at our own hearts and lives. If they are devoid of good works and the chastisement of God is not upon us, may God help us to look to the matter of the reality or the falsity of our confession of Christ.

But Dorcas was not only a woman of good works, she was "full of good works." What a wonderful description! Here was a humble servant of the Lord ministering to the very fullest of the capacity which God had given her.

A third fact about Dorcas is mentioned in verse 36: she was full of almsdeeds. Not apathetic of heart, she was a woman of broad sympathy and deep love. She could not see need and remain unmoved. So she made garments.

A very lowly service you say? A ministry that all could engage in? Yes, but how many of us are buying up such opportunities for God? While in one sense Dorcas may censure our own coldness of heart, she also stands as an encouragement to all to let God lead in the very fullest way. Even though our service be humble, if it be born of God and if it be exercised in the power of the Holy Spirit, it will be owned and blessed of God.

III. Her Death (v. 37)

Because of the greatness of Dorcas' heart, we may well imagine that many banded together to pray for her recovery when she fell sick. But in this instance God did not heal, for He had something better in view. If there were sorrow when Dorcas was ill, how much deeper the grief when the word spread that she had died.

Her body was in a preliminary fashion prepared for burial. However, some of the disciples heard that Peter was nine miles away in Joppa, and in their sense of desperation sent two men to him asking that he come down to them. The Lord had His servant in a place where those who were sorrowing could reach him. How wonderful are the provisions of God!

IV. Her Deliverance (vv. 38-42)

Peter came down with the two men to the house where the body of Dorcas lay. It was a sorrowing group of people who welcomed Peter. "And all the widows stood by him weeping." In their destitution they may well have grieved, wondering whether anyone else would arise

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to help them as had Dorcas.

However, Peter put them all forth and then prayed. Having prayed, he turned to the body and said, "Tabitha, arise." The supernatural power of God was displayed. Peter gave her his hand and raised her up. He called the saints and the widows and presented her alive. Great indeed must have been the joy of the disciples at Lydda.

God once again was demonstrating that He was with His Church. This small group, so opposed, so hated, so persecuted, had vouchsafed to them another sign from heaven to the fact that He was with them, that He was their God.

August 29

Unreserved Obedience

Acts 9:10-20

Memory Selection: *I delight to do thy will, O my God: yea, thy law is within my heart.*—Psalm 40:8.

Ananias, because he is so overshadowed by Paul, and perhaps because he bears the same name as one who was quite unworthy (cf. Acts 5:1-6), is often forgotten. Yet he deserves much credit, for under God he introduced Paul to Christian circles. It is true, as we shall discover from a later lesson, that Barnabas brought Paul into favor with the disciples in Jerusalem. But that service on Barnabas' part was only made possible because of the preceding ministry of Ananias.

I. A Responsive Disciple (vv. 10-12)
Ananias was living in such close fellowship with God that the Lord was able to make known to him His will. Such sensitiveness to God's leading is never found in the disobedient, unyielding disciple. Are we living in such fellowship with God that as we read His Word we hear Him speaking to our own hearts? If not, then something has come between us and the Lord. We need a restoration of fellowship.

It is a source of encouragement to realize that God knows us by name (Isa. 43:1). He simply spoke the name of Ananias (v. 10), but the response was immediate and complete, "Behold, I am here, Lord."

Ananias used the word "Lord" (I Cor. 12:3). Here was a follower of Christ who was in a position of absolute surrender to God's will. The Lord then gave him directions as to what His will was. Ananias was told to go to a street called Straight in the city of Damascus, and inquire in the house of one named Judas for Saul of Tarsus.

Once again we should remind ourselves of the omniscience of our God. He knows all about us, where we are and exactly what our need is. Let us never be

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tempted, in a time of difficulty, to believe otherwise.

The outstanding statement in this message to Ananias is the reference to Saul as praying (v. 11). You will notice that the verb is in the present tense, which indicates that he was continuing in prayer before God. The Lord made plain to Ananias the fact that He had revealed his coming and its purpose to Paul.

II. A Hesitant Disciple (vv. 13, 14)

Ananias should have immediately acted on the information God gave, but it undoubtedly seemed very strange to him. Before censuring Ananias too much, because he used the word "Lord" but entered into a debate as to what the Lord commanded, we should remind ourselves of Saul's great hatred for the Church, which was undoubtedly known by all the saints throughout the Holy Land.

Saul of Tarsus, in tremendous activity, made known his enmity toward Christ and His followers. So fervent was he in his persecution that he went even to the high priest and asked letters to other cities, that he might go and find those who worshiped Christ, to bring them down to Jerusalem. Even the hot Syrian sun at noonday could not delay him as he went to Damascus. While in later years this hatred of Christ and of God's people brought great shame to his heart, Saul always admitted it. It was this opposition to God that made him speak of himself as the chief of sinners.

God asked Ananias to go to a man as intense in opposition as this, whose reputation for bitterness, malevolence and pleasure in the suffering of Christians was known to all the Church. It is little wonder that Ananias protested.

III. An Obedient Disciple (vv. 15-17a)

In response, God reiterated His command. In His own way He was to lay hold of this man, Saul of Tarsus, and make him a chosen servant, who would minister in the power of His Spirit to his generation. Saul was to bear the Lord's name before Gentiles and kings, as well as Israel.

Here was a clear prophecy, in keeping with Old Testament teaching and the instruction of our Lord before He left the disciples, that the Gentiles were to be included in the preaching of the gospel, and kings were to be ministered unto as well. Nor should we forget the last statement of verse 15, that Saul was to minister to Israel.

What an inclusive ministry God had for His servant, and as we read the Word of God we see how wonderfully he fulfilled the purpose for which God called him.

Even at this early date God spoke of the suffering which Paul would undergo. This servant of God was to endure some of the very persecution which he himself had administered to others.

The obedience of Ananias is indicated in three words, "And Ananias departed." There was no argument, no debate; Ananias obeyed. We can understand his hesitancy; we thank God for his instant obedience.



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IV. A Used Disciple (vv. 17b-20)

Ananias was used in restoring Paul's sight, in praying for him, in helping him get started, and in this measure shared in Paul's ministry.

Once again we have an illustration of someone in a humble position being greatly used of God. Who can evaluate the ministry of Ananias except the Lord? Here is another challenge to stand faithful to God in the place He has put us. Who knows but what an opportunity for such choice ministry shall be given to us? May God help us to perform it as instantly and as fully as Ananias.

September 5

A Dedicated Home

Acts 18:1-3, 18a, 19, 24-26; Romans 16:3-5a; I Corinthians 16:19; II Timothy 4:19

Memory Selection: Forget not to show love unto strangers. — Hebrews 13:2, R.V.

In these days, when it seems that the home as a citadel for spirituality has failed most miserably, it is well to remind ourselves again of God's concept for the Christian home. While the home of Aquila and Priscilla was not complete, in that children do not seem to have been involved, nevertheless, it presents to us something of God's desire for the husband and wife who know and love the Lord. God has not only given us instruction in His Word, but illustrations in both the Old and New Testaments of the life—individual and corporate—that honors Him.

I. A Hospitable Home (Acts 18:1-3)

In the course of his second missionary journey, Paul at length came to Corinth. There he met a Jew named Aquila, a man born in Pontus. This was the most easterly province of Asia Minor, stretching along the southern shore of the Black Sea. There were Jews from this province at Jerusalem on the day of Pentecost (Acts 2:9), and later Peter addressed his first epistle to the strangers of the dispersion settled in many places, including Pontus (I Pet. 1:1).

Whether Paul was the one who led Aquila and Priscilla to Christ, we do not know. At any rate, Paul was drawn to them and abode with them. They were of the same trade, tentmakers, so there was that additional factor which bound them together. This industrious home was also a hospitable home, for they welcomed Paul, the itinerant preacher.

God has made His promise concerning the hospitable treatment of strangers. In doing deeds of charity in the name of the Lord Jesus, we are ministering even as unto the Lord Himself.

II. An Influential Home (Acts 18:18a, 19, 24-26)

On the conclusion of Paul's ministry in Corinth, Aquila and Priscilla went with him to Ephesus, where they remained. We cannot help but admire their willingness to leave Corinth and make their lot with the apostle for the furtherance of the gospel.

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In Ephesus, their home seems to have been as influential as it had been in Corinth. When Apollos, eloquent in speech and mighty in the Scriptures, came to Ephesus, it was their humble instruction that helped him to enter into the fullness of God's revelation in and through the Lord Jesus Christ. We often think of Apollos' humility that he was willing to listen to such lowly servants of God. On the other hand, we shall do well to stress the devotion of life and the tact of approach which must have characterized Aquila and Priscilla in order to be so heard. In addition we must commend them for the fact that they were able to instruct this man in the way of God more accurately though he "was mighty in the scriptures" (v. 26).

The individual Christian or the Christian home that is really yielded to God will become influential in the hand of God beyond all proportion to be expected on merely a human level. The power of God is manifested only through yielded lives.

III. A Sacrificial Home (Rom. 16: 3-5a)

In this remarkable chapter in which Paul speaks of many of the saints in Rome, the first ones he greets are Aquila and Priscilla. Though the name Priscilla is Prisca in the American Standard Version, there is general agreement among commentators that these two are the same as those in Acts 18.

Paul here speaks of them as fellow workers in Christ Jesus and as those who were willing to lay down their own necks for his life. No wonder Paul says, "unto whom . . . I give thanks." That the service of these two servants of God was used much beyond the limited circles in which they found themselves is evident by the additional statement that all the churches of the Gentiles gave thanks unto them.

Romans 16:5 mentions that the church met in their house. Here then was a couple willing to leave their own place of residence for the furthering of the gospel, willing to hazard their lives for the sake of the gospel, and willing to open their home to the meetings for the gospel.

IV. A Spiritual Home (I Cor. 16:19)

In this instance the church which met in their house undoubtedly refers to the church which met in their home in Ephesus (cf. I Cor. 16:8). Thus it would seem that wherever Aquila and Priscilla lived they offered their home as a meeting place for God's people.

It was particularly appropriate that



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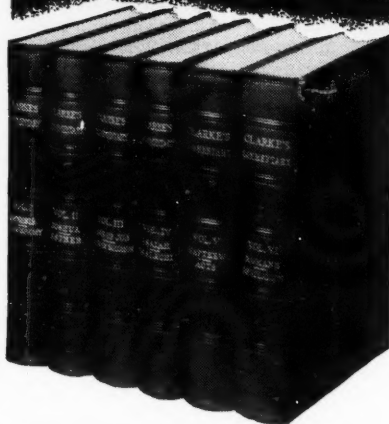
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Paul in writing to the Corinthians should refer to Aquila and Priscilla and mention their salutation, since they had lived in Corinth. That they genuinely loved the Corinthian Christians is indicated in Paul's expression, "Aquila and Priscilla salute you much in the Lord."

Theirs indeed was a spiritual home, not only because they themselves worshiped God in the home, but because they opened it for the spiritual worship, first in Ephesus and later in Rome.

V. A Remembered Home (II Tim. 4:19)

As Paul concludes writing II Timothy, his swan song, he reminds Timothy, his beloved son in the gospel, to salute Priscilla and Aquila. Quite naturally in thinking of his close friends, beloved fellow laborers in Christ, he should include the names of this husband and wife who loved and served God.

September 12

Finding and Encouraging Workers

Acts 4:36, 37; 9:26, 27; 11:22-26; 13:1-3

Memory Selection: He was a good man, full of the Holy Spirit and of faith.—Acts 11:24, R.V.

Barnabas was greatly overshadowed by Paul, as far as our record is concerned, so that we may think of him as one of the lesser known Bible characters. Undoubtedly many fail to give Barnabas the place he deserves largely because of his support of his nephew, John Mark, in the controversy between Barnabas and Paul at the beginning of the second missionary journey. However, we should not let this one incident overshadow everything else the Word of God says about Barnabas.

Barnabas was truly spiritual, a man whom we should designate as great, because of the way in which the Lord signally used him. Acts 14:14 speaks of him as an apostle.

I. Barnabas, a Charitable Man (Acts 4:36, 37)

These verses illustrate the general statement made in the preceding paragraph, "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them at the apostles' feet." This man Josus, who was surnamed Barnabas (son of exhortation, or son of consolation), sold a field and laid the money at the apostles' feet. There are those who question the right of a Levite to own property, yet it would seem as though Deuteronomy 18:8 would allow for all that is mentioned here.

Both in spirit and in gifts he proved himself generous, a man of character, one whose qualities of life are worthy of emulation.

It is of more than passing significance that here one of the Levites, who were first separated unto God for the care of the tabernacle, had come to the place of acknowledging the Lord Jesus Christ. In coming to that decision he undoubtedly understood that the Levites' entire field of service was fulfilled in the Lord Jesus Christ.

II. Barnabas, a Chivalrous Man (Acts 9:26, 27)

The magnanimity of Barnabas is manifest in his willingness to stand as Paul's sponsor when the Church as a whole looked suspiciously on this new convert. They could well imagine his conversion was simply a trick that he might get on the inside to discover the identity of the Christians and, therefore, more easily do away with them.

From Galatians 1:16, 17, it is evident that Paul did not go up to Jerusalem immediately upon his conversion; rather, he went into Arabia and returned again to Damascus. After three years he at length went to Jerusalem (Gal. 1:18) and attempted to join himself to the disciples, but they were all afraid of him (Acts 9:26). It was while all viewed him with suspicion that Barnabas came to his aid, brought him to the apostles, and told them the story of how Saul of Tarsus had been met by the Lord Jesus Christ on the way to Damascus, and in turn Paul had spoken for the Lord in that city (v. 27). How wonderful it is to have someone stand by us in a time of need; Barnabas was such a man.

Sometimes it is comparatively easy to have conviction as to the truth, but very difficult to act openly on that truth. Barnabas was no coward. Convicted of God as to the truthfulness of Saul's story, realizing that he had some part to play in introducing Saul, Barnabas did not hold back.

III. Barnabas, a Co-operative Man (Acts 11:22-26)

When word came to the apostles in Jerusalem as to the blessing of God on the ministry in Antioch of Syria, they delegated Barnabas to inspect the work. When Barnabas arrived on the scene and saw the grace of God he was glad (v. 23). Once again we see the large-heartedness of this man. There was no room for jealousy in his make up. Even though he did not have any personal part in what was being done, he could rejoice in God's working through another.

Barnabas was "a good man, and full of the Holy Spirit and of faith," says the Scripture. Such leadership is greatly to be desired. Even though a pastor may not have all the gifts of a Paul, if he has these commendable virtues a congregation has much for which to thank God. Is it any wonder that the record says, "And much people was added unto the Lord"?

But Barnabas was not content merely



to minister himself; he saw an additional need which he realized Saul of Tarsus, under God, could meet perhaps better than he. So Barnabas went to Tarsus, found Saul and brought him to Antioch. The two ministered together for a whole year and taught the people.

IV. Barnabas, a Consecrated Man (Acts 13:1-3)

Barnabas is specifically mentioned among the prophets and teachers here. As these prophets and teachers in Antioch ministered to the Lord and fasted, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." The church in Antioch was in such a spiritual condition that it could be dogmatically asserted the Holy Spirit spoke to them.

When God laid His hand upon certain of the leaders, it seems as though He chose the two ablest men. However, there was no unwillingness to send them forth as missionaries. These consecrated men were separated for a special ministry. Beyond any dedication of men, there was the consecration of the Lord, which enabled them to go forth with His blessing.

The Baptist Movement

[Continued from page 862]

example and literary efforts, the missionary vision of Christendom was greatly enlarged.

But now we are ready to ask the question, What are the distinctive doctrines of Baptists? Our answer must be rather broad, for we refer to the main Baptist body, and not to the Baptist groups which through the years have split off from their parents.

The Baptists seek, so far as they are able, to reproduce what they regard as the true Church pattern of the first century. They take the Word of God as their supreme authority and acknowledge Christ as the sole Head of the Church. Their goal is a regenerated church membership.

They teach that repentance and faith must always precede baptism; hence they oppose the baptism of infants. They practice immersion on the ground that it is scriptural, that it was the practice of the early Church, that it has the sanction of the early Church Fathers, and that it is instrumental in bringing other sinners to repentance and in edifying the church. In immersion they believe that they are signifying the believer's spiritual death, burial, and resurrection with Christ to newness of life, according to Romans 6:3, 4.

They believe in local church government and in the parity of the clergy; and yet they emphasize fellowship between their independent congregations.

THE HISTORY of the Baptist movement in America runs parallel to that of other communions. There was the colonial era, which witnessed the establishment of Baptist groups on the American mainland, the era of mission-

[Continued on page 904]

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OUTLINE and ILLUSTRATION

WILLIAM NORTON, EDITOR

THE MISSIONARIES' PLEA

Will you not pray for us? Alone we stand
To stem the awful tide of sin and
shame,
To cast out demons in the mighty
name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels
frail;
The world's appalling need would crush
us down
Save that in vision we behold the crown
Upon the brow who shall at length pre-
vail!

—Christ Life

KEEPING RANK WITH ZEBULUN

I Chronicles 12:33

(A suggestion for a Rally Day talk)
Rally Day means a preparation for the
fall and winter work of the Sunday
school. Every child and young person
can get ready for a great work by study-
ing the history of the tribe of Zebulun.
In fact, it would be well to create "an
Order of the Tribe of Zebulun" in every
Sunday school. These people were:

1. *Trained*. "Expert in war." Naturally
it takes training, and some times hard
training to become expert. Time spent in
preparation is never wasted.
2. *Well Equipped*. "Had all instruments
of war." Proper equipment necessary in
building, literature, teaching staff, etc.
3. *Disciplined*. "Fifty thousand, which
could keep rank." Bodies, minds and wills
under subjection. Team work. Faithful
and loyal workers, forgetting self in a
great task.
4. *Purposeful*. "They were not of a
double heart." Motto of Sunday school
of long ago: "Our object, to win souls for
Jesus Christ." A single aim and purpose,
to bring the soul to Christ as its Saviour,
and to develop a strong Christ-like char-
acter. Much of the effectiveness of many
Sunday schools is lost because of lack of
purpose or conflicting purposes.

—Harry Heinecke

FOUR GREAT JOYS

1. *Joy* when I was saved (I Pet. 1:8).
2. *Great joy* when I saw them saved
(Acts 8:8).
3. *Greater joy* when I found them walk-
ing in the truth (II John 4).
4. *Greatest joy* when I shall see them in
the presence of Jesus at His coming
(I Thess. 2:19, 20).

—L. J. Derk

WHY MINISTERS FAIL

Thomas Chalmers affirmed that minis-
ters fail, when they do fail, not because
they do not study, nor because they do
not visit, but *because they do not pray*.
We go to do by ourselves alone what no
man can do except Christ be with him.
Without this communion we may easily
become too dependent on human aids,
"mere echoes of the last book read," and
not voices that speak the soul's tested
veracities of Christ; too dependent on our
tools and not sufficiently ourselves His
tool. Men who pray are men of the mystic
way. Prayer amply attests itself and
when it is *missing no miracle happens*.

—John MacBeath

MY PRAYER

Should worldly pleasures so attract
The vision of my soul to dim,
Lord, lead me back to Calvary,
That I'll again remember Him.

Should I my love for souls thus lose,
Thy claims, Thy cause, Thy all neglect
And other friends and interests choose,
May I not then Thy thorns forget.

Should bright success or weary toil,
Thy dealings, or Thy firm commands
Tempt me to boast or to complain,
Show me Thy bleeding feet and hands.

Should I grow bitter, yes, and hard,
My friends be few and life be pain,
Remind me of Thy broken heart,
Thy look, Thy coming soon again.

—T. J. Bach,
in *The Christian Fundamentalist*

ONE WORLD

- I. The Concern of God (John 3:16).
- II. The Commission of Christ (Matt.
28:19, 20).
- III. The Call of the Holy Spirit (Rev.
22:17).
- IV. The Challenge of the Church (Luke
24:46-49).

—William Potter

MY MEDITATION

- I. Himself—"shall be sweet" (Ps. 104:
34).
- II. His Word—"day and night" (Ps. 1:
2, 3).
- III. His Works—"wonders" (Ps. 77:11-
14).
- IV. His Name—"memorial" (Ps. 135:13).

—Elmer E. Bloom

DEATH ENDS ALL

I was talking to an atheist one day, and
he said, "I do not believe, Dr. Wilson,
what you are preaching." I said, "You
have told me what you do not believe;
perhaps you will tell me what you do be-
lieve." He replied, "I believe that death
ends all." "So do I," I said. "What! You
believe death ends all?" "I certainly do,"
I answered. "Death ends all your chance
for doing evil; death ends all your joy;
death ends all your projects, all your am-
bitions, all your friendships; death ends
all the gospel you will ever hear; death
ends it all for you, and you go out into
the outer darkness. As for myself, death
ends all my wanderings, all my tears, all
my perplexities, all my disappointments,
all my aches and pains; death ends it all,
and I go to be with my Lord in glory."
"I never thought of it that way," he said.
The outcome was that I led that man to
Christ just by agreeing with him that
"death ends all."

—Dr. Walter L. Wilson,
in *The Sunday School Times*

HOW DOUBTS WERE OVERCOME

A boy came to his pastor speaking of
his doubts. The pastor listened to it all,
while his own heart beat with the tender-
est pity for the lad. "It is a most serious
hour for you, my lad," the pastor said;
"will you do me a favor this afternoon?"
"I will, with pleasure; tell me at once
what you would have me do." "Go for a
visit this afternoon to an old blind man,"
whose name he called, "and read to him
several chapters from the Word of God."

The lad was pale, how could he do it;
what should he read? The pastor told
him what to read, and asked that again
at seven that day he join him in the
study to tell how his visit went. At seven
the lad appeared at the door. Alternately
sobbing and laughing like a little child,
he explained: "Say not a word about my
giving up the church, about my doubts
and fears. When I read to the old blind
man, he became so happy that he shouted
for joy, and I think I shouted too. Pastor,
I have learned my lesson! Henceforth I
will be busy for my Lord."

—The Brooklyn Eagle

LOOKING BACK

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see the things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the call Thy leaders gave.
In outskirts of Thy kingdom vast,
Father, the humblest spot give me;
Let me the lowliest task Thou hast,
Let me repentant work for Thee!

—Helen Hunt Jackson, in
The Log of the Good Ship Grace

Moody Monthly

IDEALS IN CONSTRUCTION

A builder builded a temple,
He wrought it with grace and skill,
Pillars and groins and arches,
All fashioned to work his will.
Men said as they saw its beauty,
"It shall never know decay."
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised his unceasing efforts,
None knew of His wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

Author unknown, but reprinted from
The Lutheran Witness

* * *

DEFINITIONS OF CONSCIENCE

"God's whisper."
"A bosom friend."
"The rewarder of virtue, and avenger of crime."
"The mind's fingerpost."
"A dog that won't be muzzled."
"The bailiff in possession of our evil actions."
"The still small voice that always whispers duty."
"The police of the mind."
"The check-string of the passions."
"A bee that never stings the wrong person."
"Mercy rapping at the door of sin."
"A friend too often left repining on the couch of indifference."
"The book wherein, when death is near, we see all our sins written in characters of fire."
"The touchstone of the human soul, that unerringly distinguishes vice from virtue."
"A cable, which, unless broken by overstraining, keeps the vessel in secure port."
"A mirror which God has placed within us, in which our thoughts and actions are clearly reflected."
"A glass reflecting with so much truth as to startle its beholder."
"The priestess Truth in the temple of the soul."

—Family Friend

* * *

SATAN AND HIS WORK II Corinthians 4:4

- I. The Person of the Worker—"god of this age."
- II. The Plan of the Worker—"blinded the minds."
- III. The Purpose of the Worker—"lest the gospel of Christ should shine unto them."

—Harry G. Hamilton

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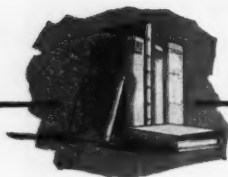
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NEW BOOKS

Contending the Grade in India, by James M. Baker.

Perhaps no story of missionary success is more thrilling than that of the Baptist mission to the Telugus in South India. Once called the "Lone Star" Mission because of its meager results and more than once threatened with abandonment, it became the first Indian mission to experience a great mass movement to Christianity. In one day, in 1878, there were 2,222 baptisms in the Ongole church, which became the largest Baptist church in the world.

Last year the Ongole church celebrated the eightieth anniversary of its founding. In all that time the church has had only three pastors. The author of this volume was the second, serving from 1901 to 1929. Mr. Baker first went to India in 1895, so the book contains reminiscences of nearly thirty-five years of personal ministry.

Yet the book is more than autobiography; it is a record of the work as seen through the eyes of one of its outstanding leaders. The abundance of illustrative detail makes the volume easy to read and reveals much of the conditions of missionary life in India. We trust the readers will also receive the spiritual uplift intended by the author to help them in "contending the grade."

297 pages. 6½ x 9¼ inches. Author, Asheville, N.C. (1947). \$3.00. H.R.C.

The Devotional Bible, Volume I, Matthew and Mark, by Alfred Doerffler and M. F. Kretzmann.

A book is to be judged in the light of its professed aim. The volume under review is the first in a series to be issued under the sponsorship of the Synodical Centennial Committee of the Lutheran Church, with the avowed purpose of enabling the Christian layman better to understand the plain meaning of Scripture. In a word, the work is a series of meditations designed as milk for babes rather than meat for those who have reached a high plane of spiritual maturity. The prayers attached to the explanations of the Scripture passages are heart-warming and expressive of deep experience with the Lord on the part of the authors.

404 pages. 5¼ x 8½ inches. Concordia Publishing House, St. Louis (1948). \$3.00. C.N.B.

Christianity Where Men Work, by Ralph Norman Mould.

This little book raises a number of questions with regard to the practical working

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out of Christian principles in human relations. In particular, labor-management problems, industrial labor unions, associations of employers, and the like, are discussed. The responsibility of the church, and of individual church members, to act in relation to such matters, is stated here according to the viewpoint of the author. While it may be urged that the main function of the church and of individual Christians has been missed, nevertheless there are points of interest and importance brought out in the book.

95 pages. 5 x 7¼ inches. Friendship Press, New York (1947). Paper, 50 cents. J.A.S.

Secrets of the Heart, by Kahlil Gibran.

Within the covers of this book we have a posthumous collection of poems and meditations by Kahlil Gibran (1883-1931), whose literary and philosophical genius won for him such glowing encomiums as "the Immortal Prophet of Lebanon," the "Savant of his age" and the "Dante of the twentieth century." While such praise is too high-flown, there can be little question that Gibran was a man of rare gifts as poet, philosopher and artist.

The Oriental mysticism that pervades his writings makes them somewhat elusive and difficult of apprehension to the Western mind. But the witchery of his highly imaginative style carries the reader spell-bound even through the most fantastic labyrinths of mystical thought.

The book flames also with a social passion and hatred of all forms of oppression, bigotry and sham. There is an interweaving of Christian and pagan strands throughout this book that contributes further to the fogs of obscurity that sweep through its pages. With all its rich splendors of imagery, penetrating flashes of insight and flights of genius, we do not recommend this volume for perusal by immature minds not solidly grounded in the faith of Christ and the teachings of the Word of God. 337 pages. 5½ x 8¼ inches. Philosophical Library, New York (1947). \$4.75. C.N.B.

Toward the Sunrising, by Henry Alford Porter.

Books of sermons come and books of sermons go, and occasionally one with special keenness of insight and expression comes along. In spite of the fact that there are certain materials in the book that will not prove acceptable to some in the great Moody Monthly constituency, this present reviewer must say that he was stimulated as he read this group of seventeen sermons. There is the note of hope and encouragement in them. Preachers especially will be likely to find ideas that will prove helpful.

146 pages. 5 x 7¼ inches. Broadman Press, Nashville (1947). \$1.50. W.F.

For Peace Within, by O. A. Geiseman.

For the last twenty-seven years the author has been pastor of a Lutheran church in River Forest, Ill. He understands people and speaks to the heart, always with the redemptive note prominent in his preaching.

199 pages. 5½ x 8 inches. Ernst Kaufmann, Inc., Chicago (1947). \$2.00. W.F.

God Goes to Golgotha, by W. A. Poehler and W. F. Bruening.

Two completely independent sermon series for the Lenten season. In the first series, W. A. Poehler, of St. Paul, Minn., has chosen *The Little People in the Passion Story* as his theme. In the second series, W. F. Bruening, of Washington, D.C., presents *Pictures of the Passion from the Gos-*

pel According to St. John. Included with the book is a set of six masterpieces of the passion story, which may be purchased in quantity lots for distribution to the congregation when a given theme is used. 126 pages. Concordia Publishing House, St. Louis (1947). \$1.75. W.F.

Prayer and Its Power, by C. Havig-Gjelseth, translated by Bernhard Habel.

A brief volume designed to encourage and strengthen the believer in his prayer life. Written by a warm-hearted and earnest pastor of the church in Norway. 99 pages. 5¼ x 7¼ inches. Augsburg Publishing House, Minneapolis (1947). Paper, 75c. J.M.

Expository Notes on the Gospel of Mark, by H. A. Ironside.

The many excellent works Dr. Ironside has already given to the Christian world will at once recommend this; his most recent volume. The text of the Gospel of Mark is both analyzed and expounded. An excellent analytical outline provides the chapter divisions and subdivisions. The author's usual lucid, straightforward, and interesting style pervades each chapter.

251 pages. 5 x 7¼ inches. Loizeaux Brothers, New York (1948). \$3.00. J.M.

Behind the Veil, by Dan E. L. Patch.

This is the story of a young minister, Stephen Winthrop. A number of unpleasant episodes result from his constant desire to be used of God in a church which is indifferent to an evangelistic program. In his home he also copes with a domineering stepmother, who tries to rule her son as she did her husband when he was the minister of this church. In the end, after much strife, especially with the deacons of the church, Stephen Winthrop returns to his pulpit, where he preaches an evangelistic sermon which closes with a strong appeal. The response indicates God's seal of approval.

168 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids (1947). \$1.75. I.E.G.

Committed Unto Us, by Willis Lamott.

A general survey of world evangelism in the present day. Both the foreign mission field and the home field are comprehended in this study, with special consideration being given also to the situation in Europe. There is much of real value in the book, which should be stimulating reading to every informed Christian. The author's liberal tendencies require that it be read with discrimination, but he has packed a large amount of valuable information into a small volume. Even where we may disagree with his conclusions, we may profit by his penetrating analysis.

247 pages. 4¾ x 7 inches. Friendship Press, New York (1947). Cloth, \$1.50; paper, \$1.00. H.R.C.

Navaho and Zuni for Christ, edited by John C. DeKorne.

The jubilee story of the missionary work of the Christian Reformed Church among Indians of the great Southwest. It was in 1896 that the first missionaries arrived in Navaholand and began a work which fifty years later numbered more than three hundred congregations of believers.

The major part of the book is a compilation of accounts written by various missionaries. Three have to do with the beginnings of the work, while the others deal with the various mission stations in the field today. Addresses given at the semi-centennial celebration in New Mexico are also included, and a comprehensive list of missionary personnel, with photographs.

208 pages. 5½ x 8¼ inches. Christian Reformed Board of Missions, Grand Rapids (1947). H.R.C.

Mormonism Unmasked, by Dan Gilbert, LL.D., Litt.D.

In spite of its illegality, polygamy is still rampant among the Mormons. The right to practice this evil has never been renounced by them. It is still for them the "law of heaven." God's "commandment," "His covenant" with them and the

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means of salvation. Only those who practice it can enter heaven. All others are "damned." The shocking and daring blasphemy that even our Lord Jesus Christ Himself practiced this evil, and that it was on this account He was persecuted and crucified is taught by this sect openly in these days.

The author shows that modern conditions are beginning to bear out the Lord's prophecy that "as the days of Noe were so shall also the coming of the Son of man be." It is his conviction that polygamy is a Satanic device for the last days and that "Mormon Fundamentalism" in its open and ardent advocacy of this shameful evil is preparing the way for this "innovation of Antichrist."

40 pages. 5½ x 8¾ inches. Zondervan Publishing House, Grand Rapids (1945). 35 cents. N.J.S.

You and Your Church . . . Pastor, by R. R. Belter.

A helpful little booklet giving valuable suggestions for one's relationship to his pastor and church.

40 pages, 3¼ x 5¼ inches. Lutheran Literary Board, Burlington, Iowa (1947). 20 cents. W.F.

Revival in Our Time, edited by Frederick A. Tatford.

Eight splendid messages on revival by English preachers comprise this little book.

64 pages. 4¾ x 7¼ inches. Paternoster Press, London (1947). 75 cents. W.F.

Our Family Devotions, by A. J. Bueltman.

Down-to-earth suggestions for having devotions in a home where there are little children.

8 pages. 4¾ x 7¼ inches. The Christian Education Co., Highland, Ill. 6 cents. W.F.

How to Train Children Morally

How to Teach Obedience, by Mark Fakkema.

These booklets comprise Series A and B of the Evangelical Home Maker's Guide. Mr. Fakkema is educational director of the National Association of Christian Schools. These booklets are simply and clearly written, and attractively printed. They should have a real ministry.

30 pages each. 4½ x 6½ inches. Van Kampen Press, Chicago (1947). Series A, 25 cents; Series B, 20 cents.

Understanding the Pentateuch, by J. Stafford Wright.

A Nation on Trial, by J. Reginald Hill.

The Meaning of the Cross, by Frank Colquhoun.

This series of books for senior school boys and girls aims at providing clearly written statements on some of the questions concerning Christianity which arise during, and often out of, the final stages of the school course. In the first volume the author discusses the problems associated with the first five books of the Bible—problems which are usually solved by adopting the popular documentary theory of their origin. In the second booklet the author surveys the historical books of the Old Testament, interprets their meaning, and assesses their value for us today. In the third booklet the author seeks to explain in nontechnical terms the Christian doctrine of the atonement.

28 to 40 pages. 5 x 7¾ inches. InterVarsity Christian Fellowship (1947). 35 cents each. W.F.

From the Gutter to God,

Modern Miracles in Answer to Prayer, by Walter S. Crone.

These two books of personal testimony tell the story of shameful failure and loss followed by victory through Jesus Christ. The two books together form a long story and may prove helpful to those who read through them.

62 and 98 pages. 5¼ x 7½ inches. Walter S. Crone, Peterborough, Ont. (second edition, 1946). 40 cents each. W.F.

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The Baptist Movement

[Continued from page 899]

ary expansion, and finally the era of steady growth and influence from coast to coast along religious, educational, and ecumenical lines.

There were Anabaptists among the early immigrants to these shores. Yet in all probability the first Baptist church in America was established in what is now Providence, R.I. (There are some who dispute this claim on the ground that the Newport church is older.) The circumstances attending the founding of the Providence church are fascinating.

Roger Williams, son of a London tailor, was born in England about 1607 and came to Boston in 1631. He was a staunch believer in separation of Church and State. To his keen disappointment he discovered that the New England theocracy did not practice this separation, but that on the contrary one actually had to be a church member to be entitled to vote! Williams denounced the State-Church theory and insisted on the freedom of the soul. He made himself obnoxious to the authorities and was banished. One of the charges against him was that he taught that "the magistrate ought not to punish the breach of the first table (i. e. of the Law, the commandments which relate to worship), otherwise than in such case as did disturb the civil peace."

In 1638 the young "rebel" fled to what is now Providence. In due course, under his capable direction, a colony was established there and a code of laws adopted which embodies the principle of religious liberty. In 1639 Williams was baptized. He then baptized ten others, and the first Baptist church in America came into being.

As the Baptist ideology spread on the continent, and with the arrival of additional Baptists from Europe, other churches were organized in New England. In 1665 the First Baptist Church of Boston was formed in the home of Thomas Gould. Days of persecution followed, for the denial of infant baptism was considered to be a crime. But in 1691, when William and Mary granted a new charter to New England, and Plymouth and Massachusetts Bay were consolidated into one colony, a decree was enacted granting "liberty of conscience to all Christians, except Papists."

The Baptist movement spread into Connecticut, New Jersey (earliest church in Middletown, 1688), New York, and on southward. By the time of the Great Awakening there were at least forty-seven Baptist churches in America, forty of which were north and seven south of the Mason and Dixon line.

There were strong bonds of fellowship between the churches. But in 1707 a delegated body of Baptists met and organized the Philadelphia Baptist Association, the influence of which was to be tremendous for many generations.

From the middle of the eighteenth century onward the Baptists made rapid progress in America. The Great Awakening began in Northampton in 1734

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under the ministry of Jonathan Edwards. The visit of Whitefield to the colonies in 1739 gave a fresh impulse to the revival. The Baptists shared in the benefits of the Awakening. Prior to 1740 there were, for example, only eight Baptist churches in Massachusetts. During the next thirty-five years twenty-seven new churches were organized. The American Revolution interrupted the forward movement. But when peace once more reigned the Baptists continued to thrive.

Missionaries sent out by the Philadelphia Association journeyed southward along the Atlantic coastline as far as Charleston, S.C., preaching and establishing churches. As early as 1751 the Charleston Association was formed. Other Associations sprang up in the North, South, and Middle West. By 1800 there were forty-eight such groups in the country—thirty in the South, ten in the North, and eight west of the Alleghenies. Each Association became a nucleus for further expansion. And thus the Baptist Church pressed forward. The first Baptist congregation in Tennessee was organized in 1765, in Kentucky in 1782, in Illinois in 1786, and in Ohio in 1790.

The Louisiana purchase of 1803 more than doubled the size of the United States and opened up a vast territory for missionary expansion. The Baptists were quick to seize the opportunity. Their missionary pioneers were doughty men. One Baptist circuit preacher said that his new parish "took in one-half of creation, for it had no boundary on the west."

Steadily the Church moved westward. Before they were able to erect buildings, congregations met for worship out in the woods or on the open prairies. In 1832 the American Baptist Home Mission Society was organized in New York to supervise the work. About 1845 the evangelization of the far West began. And today the Baptist standard has been planted across the continent, in the cities and at the crossroads of the nation, summoning men to put their faith in Christ, to repent and be baptized, and to rest their faith in the changeless verities of the Word of God.

But the Baptist activity in the homeland did not blur their vision of the world's need for Christ. In 1812 Adoniram

Judson sailed with other missionaries, headed for India. He was sent out by the American Board of Commissioners for Foreign Missions, which was not a Baptist organization. But on the way to the field Judson spent hours studying the Bible. He reached the conclusion that the Baptist doctrine of baptism was scriptural, and was duly immersed in Calcutta in 1813. This meant that he had to sever his connections with the American Board.

When his Baptist friends in America heard what he had done, they organized several missionary societies, and in 1814 the General Convention of the Baptist Denomination in the United States for Foreign Missions was formed. This was the official foreign missionary organ of the Church until 1845. Its first president was Richard Furman of South Carolina, after whom Furman University in Greenville (S.C.) is named.

Judson's labors in Burma were signally blessed. He translated the entire Bible into the Burmese language, and through his untiring evangelistic efforts fanned the flame of missionary enthusiasm in America.

Like the other denominations in America, the Baptists have had their heartaches as well as their triumphs, their secessions as well as their accessions.

The great Southern Baptist Convention came into existence in 1845. For years there had been a difference of opinion between the North and the South, broadly speaking, over the issue of slavery. The Baptist Convention of 1844 did its utmost to preserve neutrality. But later the same year the issue flared up again; and in May, 1845, 310 delegates from southern Baptist churches met in Augusta, Ga., and formed their own Convention, with its boards of domestic and foreign missions. Through the years this Convention has been a bulwark of orthodoxy and evangelism.


The Baptists have been very active in the field of education. They established academies and private schools before the Revolutionary War. Their first college received its charter in 1764. It was moved from Warren, R.I., to Providence when the people of the latter city pledged \$4,200 for the building of University Hall. This oldest Baptist institution of higher learning in America was known as Rhode Island College. In 1804 its name was changed to Brown University, in honor of Nicholas Brown, one of its donors. Other Baptist schools were later established, the largest being the now independent University of Chicago.

The rapid growth of the Baptist movement is due to many causes: it emphasizes its Sunday school program, its young people's work (the Baptist Young People's Union of America was organized in Chicago in 1891), its women's work, and its program of publication and stewardship.

But many believe that the reason the Spirit of God has so signally blessed the movement is the fact that it has sought to be true to the Bible and to promote the cause of evangelism. To the degree that it adheres to this major emphasis, it will continue to be a benediction to the world.

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For the Christian worker, the bureau offers specialized opportunities for his particular training and experience, as well as suggestions and counsel for adapting his ministry to the demands of different fields. During the next few months, in addition, special effort will be made to fill more administrative positions in Christian organizations.

Close to 50 per cent of the 1,025 calls received in the last year resulted in satisfactory placements, indicating the effectiveness of the work expended by J. Milton Shrader, head of the department, and his three associates. Calls came from forty-four states, plus Canada and Africa. For every church organization and Christian worker, Moody's Christian Workers Bureau offers an opportunity to find the place of God's appointment.

RIGHT AROUND HOME

Robert S. Allen '43, has been teaching apologetics at the Bay Cities Bible Institute for the past year and a half. He also gives illustrated lectures in apologetic subjects in churches.

Myland Amundson '37, and Mrs. Amundson (Elizabeth Ryan '37) are serving the Lord with Mid-Missions in Wetzell County, W. Va.

Joseph S. Otteson '17, reports the first graduating class at the Southland Bible Institute, Pikeville, Ky. Vance Havner '23, gave the commencement address.

Osma Newton '17, is in home mission work in western North Carolina, working with the women and children.

Walter Rothwell '07, retired from the active pastorate on his sixty-fifth birthday because of the poor health of his wife. He is now doing supply work from Sunday to Sunday in churches without a pastor.

Arnold H. Kehrl '19, has accepted the call to become pastor of the First Baptist Church of Sault Ste. Marie, Mich.

Howard G. Amstutz '42, has accepted the pastorate of the First Baptist Church, Royal Center, Ind.

Mrs. Howard S. Heulitt (Lillian E. Renard '44) and her husband are working in New Castle, Del., where Mr. Heulitt in September will assume his new duties as dean of men at King's College.

T. Bert Frory '03, is a field worker for the Illinois Temperance League. He has opportunities to witness for Christ almost constantly.

Mary V. Lagomarsino '42, serving in Nigeria under the Sudan Interior Mission, arrived at her home in Washington, D.C., on April 21, for her first furlough.

Frances Poundstone '35, was last fall appointed head of the Christian Education department of Gordon College, Boston, Mass. Miss Poundstone has had experience in Florida, Tennessee and California in the released-time program of Christian education, and has edited a complete course of Sunday school material for the junior age.

Ruth Arnold '47, is serving the Lord at Peniel Community Center, Chicago. Her duties include office work, teaching in the day nursery, and supervising the playground.

George Eilers '40, has recently become discipleship intern for the Illinois Baptist State Convention. The goal set before him is to promote the "New Friends for Christ" program in local Baptist Youth Fellowship societies.

John P. Epp '38, is serving the First Baptist Church of Shawnee, Kan. The church has started a large building campaign for a new church and educational plant. A parsonage has already been completed.

Vern Brace '24, has recently taken the position of deputation secretary for the Orinoco River Mission. Mr. Brace, formerly pastor for twenty-three years, is touring the United States and Canada, and brings encouraging news of the work in Venezuela.

George Lincks '47, has been appointed Youth for Christ director in Sebring, Fla.

FROM OTHER LANDS

Robert B. Kitch '33, and Mrs. Kitch (Dorothy McDowell '35), have been serving under the Sudan Interior Mission. Manager of the Niger Press in Jos, Nigeria, British West Africa, he reports that during his three terms the staff has grown from eleven men in 1933, to sixty native printers now. During the past year they were enabled to print more than sixteen million pages of Christian literature. Much more could be done if both white personnel and equipment were available.

Mavis Buikema '45, tells of her first attempts at leading the singing in a Chinese service. She says she was very much frightened and looked at the audience only when necessary, but by the end of the week she had gained confidence and really enjoyed it. The Chinese memorize very quickly and can be heard singing the songs all through the day, but to their own tunes, of course. Of her first attendance at a Chinese funeral, she says, "The mourning color is white, and the body is not seen after it is put into the casket. The services were held out in the compound, so that even the heathen neighbors could hear the gospel. We marched in single file to the grave, each one wearing white arm bands, and some people carrying banners with quotations on them, such as, 'Out of death into life.'"

Lillian M. Nelson '46, left the United States April 17 for the Msengedzi Mission Station, South Rhodesia, Africa.

Mrs. Delbert Harrell (Marguerite Giordano '44) and family have been in Brazil for more than two months. Most of their time has been spent in language study. Mrs. Harrell has been helping in some women's meetings. Her address is Un-evangelized Fields Mission, Caiza 243, Balem, Para, Brazil.

Mrs. Louis F. Zelle (Ruth von Verdo '36), with her husband and their two children, Carla six and David three, are beginning their third year on the mission field under the Presbyterian Board U.S.A. Stationed at Elat, Ebolowa, French Camerouns, West Africa, they will return on furlough in March of '49.

WEDDING BELLS

Robert B. Dempsey '46, and Arlene Juanita Miller '47, June 11, at Waukegan, Ill.

John Rossen Pierce '47, and Jennie Beatrice Allen '47, June 14, at Chicago, Ill. They are making their home at 214 Arrijo St., Las Cruces, N.M.

David Arthur Day '40, and Genevieve Stogsdill, June 7, at St. Louis, Mo.

Harold E. McMillan and Florence M. Longacre '45, May 27, at Jos, Nigeria, British West Africa.

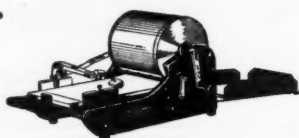
Gordon Olaf Johansen and Ruth Marie Shaffer '42, April 23, at Kamuthanga, Machakos, Africa.

OTHER AMBASSADORS FOR CHRIST

To Earl Krock '42, and Mrs. Krock (Mary McLeod '43), a son, Norman Henry, June 6, at Chicago, Ill.

To John A. Vander May '44, and Mrs.

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Vander May, a daughter, Lennie Kay, Jan. 22, at Holland, Mich.

To Paul A. Jones and Mrs. Jones (Bonnie-Jean Bigelow '43), a daughter, Deborah Deanne, June 7, at Chicago, Ill.

To James L. Phenicie '47, and Mrs. Phenicie (Jean E. Orr '47), a son, Daniel Eugene, Mar. 23, at Roscommon, Mich.

To Leonard R. Anderson '45, and Mrs. Anderson (Evelyn Ott '44), a daughter, Linda Sue, May 26, at Iron River, Mich.

To James Fershee '46, and Mrs. Fershee, a daughter, Sarah Kay, May 17, at Battle Creek, Mich.

To Charles Hayward '45, and Mrs. Hayward (L. Virginia Keeseey '45), a son, Thomas Phillip, Mar. 22, at Wai, India.

To Charles Kary and Mrs. Kary (Ruth Myers '47), a son, Daniel James, May 20, at Chicago, Ill.

To Bennie Benson '43, and Mrs. Benson (Dorothy Simon '44), a daughter, Janice Elaine, June 8, at Chengtu, Szechwan, China.

To Richard E. Coleman '45, and Mrs. Coleman '45, a son, Jeremy Joel, June 5, at Adair, Ill.

To Eugene J. McMillan '44, and Mrs. McMillan '44, a son, Daniel Vincent, May 18, at Kingstown, St. Vincent, B.W.I.

To A. Keen Spittler '38, and Mrs. Spittler (Helen Tamma '44), a son, Jonathan George, April 15, at Hargeisa, British Somaliland. According to the Spittlers, he was the first American born in Somaliland. They are working under the Sudan Interior Mission in Jigjiga, Ethiopia, on the border of British Somaliland.

TO LIFE BEYOND

Andrew Hilmer Norum '12, died on May 17 at Maryville, Tenn. He had served as pastor of churches in St. Paul and Minneapolis, Minn., and was working in the Great Smoky Mountains at the time of his death.

Clara Betsey Holton Moody Buck '96, died May 11 at Greenfield, Mass. She was the daughter of Mr. and Mrs. Isaiah Moody, and therefore a niece of Dwight L. Moody.

William Percy Powell '05, died May 3 at Chicago. He served several churches in the United States and Canada.

Mrs. Edward A. Marshall, wife of Dr. Marshall '98, died June 13. At one time she taught free hand and chalk drawing at the Institute. Mrs. Marshall assisted Dr. Marshall in introducing the flannel-graph method for illustrating Bible customs, and prepared pictorial scenes for use in his lectures. The map of Palestine located in the Institute Lecture Room was constructed by Mrs. Marshall, by the use of a thousand newspapers.

Mary B. Hill '96, went to be with the Lord April 14.

Word has just come that Walter G. Taylor '98, departed from this life in October, 1947, from St. Petersburg, Fla. For many years Mr. Taylor was superintendent of the famous Pacific Garden Mission in Chicago. Mrs. Taylor continues to live in St. Petersburg.

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The Story of Hospitality House

[Continued from page 868]

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The Youth Center part of Hospitality House is operated under the supervision and counsel of the Youth board of directors, elected by representative young people coming from all the churches in Minneapolis which recognize and actively support the ministry of the center.

Another activity of Hospitality House is the sponsoring of high school Christian fellowships throughout the upper Midwest. Teen-ager Jim Wilson and his high school cabinet prepare a great deal of material which they take or send to interested groups in the area.

Any interdenominational group can sponsor a Christian center, believes George England. The Christian Business Men's Committee of Minneapolis sponsors Hospitality House. But England feels that Youth for Christ would be an ideal sponsor for centers in some other areas.

Churches from thirteen denominations support the work. Many of them include contributions of \$50 or more in their church budgets. Individuals give what they can, and there are more than four thousand on the "patron" list. Much of the support comes from churches and individuals throughout the upper Midwest—as Hospitality House does a great deal of extension work.

"Don't make the mistake of calling your project a youth center," England told the businessmen. "After you get started you will find that you have something that fast becomes a sort of co-operative parish house and clearing center for Christian work. As someone said, we feel like the person who thought he had a mouse by the tail and it turned out to be an elephant. First impressions stick, so start out by having your supporters sponsor a genuine Christian center."

Concerning the extension work, George England said, "We believe there has been an apparent need for evangelism on a sane, helpful level, and interdenominational in its appeal."

"Many communities are desirous of securing evangelists for a union effort. Under God, Hospitality House may be the instrument which can be used to this end."

It was the interdenominational aspect of the work that stirred England's visitor, and he said, "A center like Hospitality House can promote co-operation and can undertake many activities which no one church could sponsor."

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To this England replied, "We consider that this fact is the greatest by-product of our ministry, and the demonstration that evangelical forces can work together for Christ and the kingdom. Ours is not just a lot of social activity in a Christian atmosphere. We are actually accomplishing things never before attempted. We are salvaging juvenile delinquents by placing them in Christian homes. Every day souls—young and old—are saved because there is a work in Minneapolis that reaches them, as they had never been reached before."

Awed somewhat, and profoundly impressed, the businessman jotted down a few more notes about starting a Christian center in his home city. "Find the right location . . . in the heart of the city, to satisfy the kids' desire to be downtown . . . Get sponsorship of some responsible interdenominational group . . . Have week-end rally to arouse support and obtain subscription of at least \$10,000 . . . Don't equip with furniture from attics, but make comparable to high-class club rooms . . . Get good promotion and public relations, start out and maintain air of confidence and achievement . . ."

"One of the first things you will have to do," said England, "is to get the services of a full-time director—young, eager, and full of ideas and push. Without him you can't hope to succeed."

The businessman thanked him, pressed his hand, and hurried off to the airport to get a plane home and there spread the idea of a Christian "townhouse" which might meet some of the needs of Christians in his own community.

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No Other Name

[Continued from page 866]

logical bugaboos.

One is tempted to digress here—to point out dogmatic absolutes to which this same scientific temper has at times unjustifiably pledged its allegiance, as, the absolute uniformity of nature—but it is better that we occupy ourselves with the one relevant assumption, dogmatic and arbitrary, on which the biblical temper pronounces its most severe judgment. And that is essentially the notion that God has made no once-for-all incursion into history, that there is no unique divine incarnation, that there is no finality to Jesus Christ.

Here the Bible strikes with all its power against the protests of modern man. "There is salvation in no one else," for "there is no other name under heaven given . . ."! You may deny that you believe it, but you cannot deny the assertion of it. And the very denial that you believe this absolute grows out of another absolute; it is your absolute affirmation. You say the Bible is dogmatic and arbitrary; it says you are dogmatic and arbitrary, and worse yet, says you are a sinner, and doubly a sinner when you deny that you are. You are too proud to cast yourself wholly upon some one person for salvation. If you realize that you cannot save yourself, you nonetheless want several saviours, or you want a single saviour who has others like him, so the difference between you and him will not be so awful, so tremendous, so indicting. You want a salvation that permits you to feel you are not as bad as you might be—a salvation provided by a god who does not take sin so seriously that there is no other name, there is no one else.

But Christianity knows nothing of a salvation that enables you to exalt yourself in the professed act of humiliation; it says you are a sinner; a sinner—and it asks you to stoop down low, to take the measure of heaven and hell, to feel the wrath of a holy God against a sinner in moral and spiritual revolt. For then and then alone can you marvel that there is any salvation, however exclusive.

The Provision of Salvation

There is salvation—that is the way this verse begins, and that is the heart of the biblical message.

The need of divine salvation—that is the realistic declaration of the Christian message, against all the religions of the world which deny such a need, whether because they think God is satisfied with the faulty labors of human hands, or whether they think He is indifferent to man's sin. The wrath of God abides on workers of iniquity, and sinful man stands in moral ruin and in desperate need of a Saviour.

The exclusiveness of salvation—that too is the proclamation of the same divine movement in which the need for salvation is uncompromisingly insisted on. For the offended God—the God who is man's Judge as well as Creator, who is man's Lord as well as Maker—provides salvation on His own terms. You say you do not like it that way? God says you do not know what salvation is—how deep your ruin—how hopeless your case—how black your heart. So black is it that, when in sovereign mercy He provides salvation, you do not like it that way.

The provision of salvation—that is the good news, the gospel! Jesus Christ, He

is salvation. No one else, no other name, is given among men, whereby we must be saved. He is the gift of God's love, the manifestation of divine mercy. He is the self-given God, the incarnate God, the only-begotten Son, the Son of God, the Son of Man; there is no room for comparatives here. He is separated from other men not "as it were in kind," but separated in kind.

That is too much of a gulf, you say? Well, the span between heaven and hell is great, too. The distance between holiness and sin is measureless.

That is why He can save you—because He is other, as well as the same, because He is the God-man, because He alone is the divine given when man had nothing to offer, nor even anything to expect.

You do not like substitution? Rebel!—that is what all heaven answers. God provides no other way! You think perchance you are so good you need no substitute, for that suggests you are wholly unacceptable? Then you know not your true poverty; you would still walk into God's presence as a king, not as a beggar. You come still thinking that—in some areas, perhaps—you are still a moral equal, but endowed with lesser perfections. You are not lost, you think; you need a little help, but not salvation.

Then you are a stranger to the Christian message of grace. The good tidings are for men who "must be saved," for men who rejoice that "there is salvation"—a divine "given," for men who have made their own what can be found "in no one else" and by "no other name." God "so loved the world that he gave," but you may so love yourself that you lose.

²Daniel Lamont remarks in *Christ and the World of Thought*: "The finality of Jesus Christ is a stumbling block to the modern mind. But here as elsewhere we ought not to conclude precipitately that the defect lies in the Christian faith. The mind of every age was modern in that age, and it is a remarkable assumption that the modern mind has now for the first time become trustworthy. The same assumption has reigned in the world for two thousand years. That it still persists confirms the impression that the opposition to Christianity, to say the least of it, is not rich in the sense of humor. But to those who have tied themselves to a mechanical theory of evolution, it seems not only improbable but even impossible that anything which has appeared at one point of history should bear the character of finality. There can be nothing final, they say, till the finale, and there is difference of opinion as to whether that will ever be. It is difficult to take this objection seriously. Nobody holds that the coming of Jesus put a termination to time. But Christianity holds that His coming gave a vital center to all history, both natural and human, so that all creation has its focus in Him. His finality means that in Him God has once for all spoken His supreme Word to man" (pp. 160 f. Edinburgh: T. and T. Clark, 1934).

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A little child was one day playing with a valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried to get it out, but all in vain. They were talking of breaking the vase when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow said: "Oh, no, I couldn't put my fingers out like that, for if I did I would drop my penny."

How many of us are like him! Let go the copper and God will give you gold.—*New Century Leader*.

August
Youth Supplement



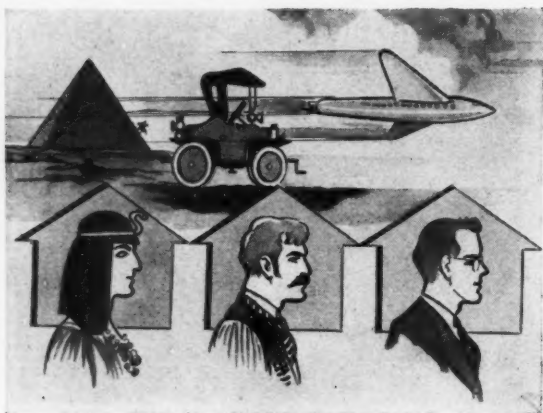
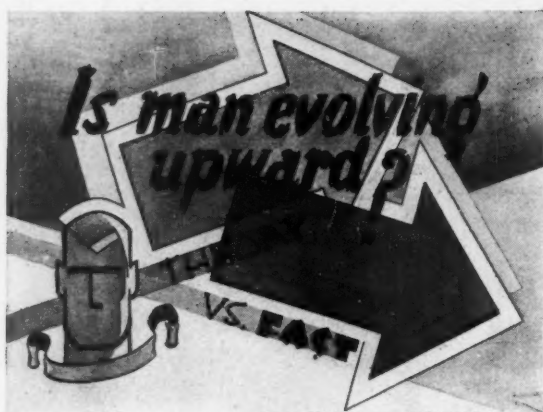
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1928

From Adam to Antichrist

Is man headed for Utopia or race suicide? At last men are beginning to listen to the Bible's clear teaching

Second of two articles by PHIL SAINT

Adapted from slides and text prepared by Gospel Art Studios



There was a time when most people believed in the upward progress of the human race, but two global wars have disillusioned many of them. Today it is a question whether we are headed for Utopia or race suicide. Is man evolving upward? Are we making progress?

Evolution at one time taught that progress was steady and relatively fast. But as more and more facts have come to light the theory has been revised, and scholars have recognized that there have been times of retrogression and recession. The whole theory is based, however, on the idea that humanity has evolved from lower forms of life.

But the Bible tells a different story. Everywhere throughout the Scriptures we see clear teaching that man has fallen into sin, and has been going down hill with his back to God ever since. It says in so many words that man is a failure, always has been, and always will be, unless he turns from his sinful way and takes God's way of salvation.

Human cultural achievements are thought to prove evolution. Students are taught that the development of machinery, perfection of transportation, erection of great buildings, and advance of medical science proves the theory. The idea goes like this: *As man's brain has evolved and developed, so his culture has developed.* In other words, small brain—small culture; medium brain—medium culture; large brain—large culture.

Now it is certainly true that man's weapons and buildings have changed. From Egypt until now human culture has changed from Pyramids to supersonic planes. But the Egyptians had the same brain size, the same physical structure as we have today. This proves that change in culture does not depend on change in brain size.

Culture may be low while physical anatomy is high, and vice versa. Our knowledge of mechanics has increased, but there has been no corresponding change in physical structure to cause it.

The fossil record cannot be made to prove evolution. In spite of the great deal of evidence against evolution, a few fragmentary discoveries are seized upon as very significant, as, for example, *Pithecanthropus Erectus*.

Pithecos means ape in Greek, and *anthropos* means man. In other words, Dr. Eugene DuBois, the Dutch military doctor, named his find "the ape-man who walked erect." This fossil man has been publicized all around the world as a great argument for evolution and the nearest approach to the missing link.

Dr. DuBois was an amateur as far as fossils were concerned. The bones were scattered over forty-six feet, mingled with bones of twenty-seven other animals, mostly extinct, in flood-washed gravel along a river bank. They were kept under lock and key for thirty years, with nothing submitted to the scientific world but plaster casts and a published report, both of which were later found by authorities to be inaccurate.

How many bones were actually found? Out of the more than 200 bones in a human body there were only six found—a left femur (thigh bone), three teeth, a socket of a tooth, and a skull cap.

Now the fact that only a few bones were found does not mean they have no value, but what Dr. DuBois thought they signified, and what other scientists (like Dr. Ales Hrdlicka, of the Smithsonian Institute) made of them were two different things. Dr. Hrdlicka proved conclusively that the fragments of Pithecanthropus do not all belong to the same individual.

Then there is Eoanthropus—fragments of a skull and a piece of a jaw—found in England. And the Heidelberg fossil—one lower jaw. The China fossils are all fragments of skulls and jaws and teeth. Why is it that the fossils that are used to support evolution are so fragmentary? The answer is obvious. The fewer bones and facts unearthed, the more room for imagination in "reconstructing."

Let's compare ancient and modern skulls. Here are four skulls. The two on the left are fossils; the two on the right modern. Many people think all fossil skulls have protruding jaws and heavy brow ridges, while modern people have no protruding jaws, no heavy brow ridges. But these diagrams taken from scientific books show that just as we have today both smooth and heavy types of skulls, so there were both types in prehistoric times. The modern Englishman has a smooth brow and pointed chin, but so did the Cro-Magnon man who lived in prehistoric times. The modern Australian native has the same heavy brow ridge and blunt chin as the much publicized Neanderthal man.

The Bible is correct when it maintains that man produces after his kind. As a matter of fact, the fossil record shows decline, for the Cro-Magnon man had a larger brain than the Englishman, and the Neanderthal than the Australian. There is no evidence of upward progress in man's history.

Noah and the ark show degeneracy. Many people do not realize that the Bible teaches man is not evolving upward, but is sinking downward. Let us examine the evidence in the Word of God.

The account of the great flood at the time of Noah indicates that man is not evolving upward either morally or spiritually. From Adam until Noah the human race had degenerated to such an extent that God found it necessary to destroy all humanity except Noah and his family. That certainly does not sound like progress, does it?

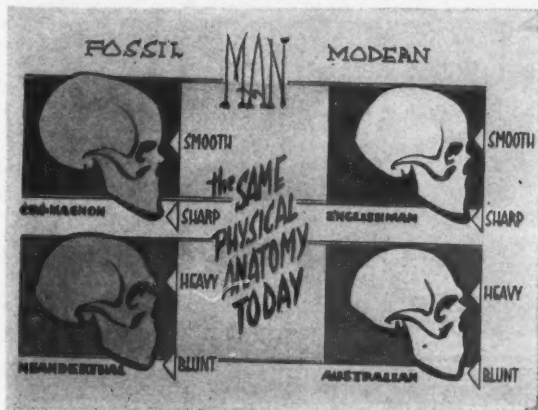
For 120 years Noah and his sons worked faithfully and diligently building the ark; but the people just laughed at him and refused to listen to his warnings. They went on in their drunken debauchery, their immorality, their crime, and their godlessness. Here is clear teaching from the Bible that the human race is a fallen race, and is not going upward, but downward. Other Bible accounts prove it, too.

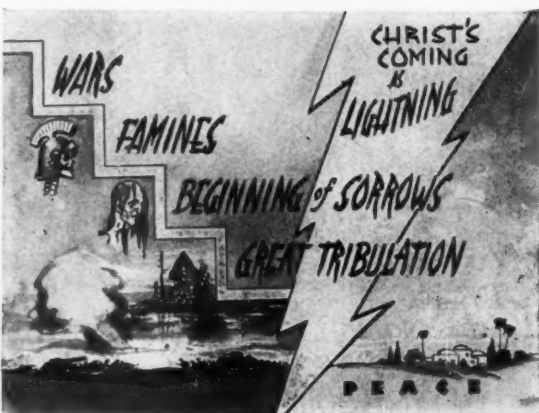
Daniel's image teaches that man is going down. God gave Nebuchadnezzar a vision of a great image. Daniel understood its meaning and revealed it to him. What was its significance? Daniel explained that God was making known to him what would come to pass in the latter days. The king was wondering if his great empire would continue indefinitely or be replaced by another.

Daniel began (see Dan. 2), "Thou, O King, art this head of gold." Then, "After thee shall arise another kingdom inferior to thee . . . and another third kingdom, and a fourth that shall be strong as iron."

There is a decline from the first to the second. When we study the image closely, we notice a progressive decline in the metals used in its construction—from gold to silver, to brass, to iron, to iron mingled with clay. The gold head symbolized Babylon; the second, Medo-Persia; the third, Greece; and the fourth, Rome. Thus prophecy shows that the human race is declining, even though we have made much progress in technical and mechanical fields.

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There is a final destruction of the image. The Bible not only teaches that man is sinking down in his sin as the years come and go, but that God will suddenly destroy man and his works at the end of the age. In Daniel we read that a stone cut out of the mountain without hands smites the image at its feet, and the whole colossus comes crashing down. Then the stone becomes a mountain and fills the whole earth.

God will set up a kingdom that shall never be destroyed. It is not to be another man-made kingdom, not a continuation of human Gentile governments, but a new and different kingdom which shall destroy and replace the kingdoms of men. This will be done suddenly, as shown by the stone, which represents Christ's coming, and will bring the total destruction of human government.

God is telling us, through the vision, that the source of this age is downward, worse and worse, going on to destruction and judgment, after which God will set up a kingdom that will never be destroyed.

The mountain fills the whole earth. Here we have the image that represented human government completely demolished and pulverized, passing away like chaff before the wind. The stone, representing the Lord Jesus Christ and God's kingdom, has now become a mountain filling the whole earth. This kingdom will be set up *in the earth*. This agrees with Revelation 20 where it says that believers will live and reign with Christ for a thousand years on the earth before the eternal state is brought in.

Often we Christians are accused of being pessimistic, but that is a false accusation. We look past the dark days of the close of man's day to the glorious reign of Christ Jesus our Lord on earth. Here is security for every man. Here is the end of oppression and slavery. It will be a time when the curse on nature will be removed. Animals will no longer need meat to eat (Isa. 11:6), but will live on that which grows in the ground. There will be universal peace and plenty in the day when Christ rules.

World conditions agree with the Bible. People who sneered at the Bible a few years ago and proudly declared that we had fought a war to end all wars, now listen fearfully to the radio and anxiously scan the newspapers for some ray of hope concerning the future of the human race, only to find that history is running in the mold of prophecy, and that what Daniel predicted is coming to pass.

Atomic scientists fear another war, because it may make this world a graveyard and a devastated wasteland. World leaders have found little reason for hope and encouragement. Man is failing to solve his problems without God. He is making great progress in the air, on the ground, in scientific research, but seems helpless to stop the evil forces at work in the world. Greed and hate and lust are rampant on every hand. Men prey upon their fellow men with the fierceness of wild animals, and commit crimes that are worse than any animal act. The human race is failing.

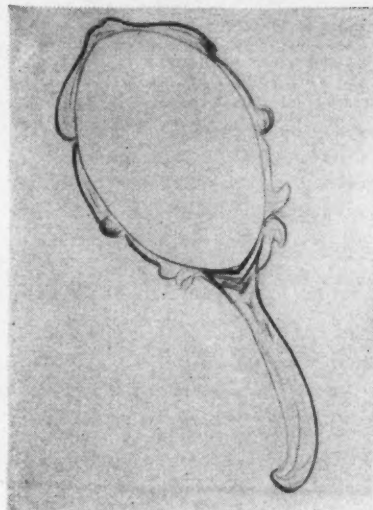
Christ's coming will be as lightning. Christ said that war, famine, and pestilence would come. He did not say, "All these things are the beginnings of world peace and brotherhood," but, "All these things are the beginnings of sorrows." He went on to say that there would be a great tribulation such as was not from the beginning of time, no nor ever shall be. The whole New Testament teaches the same thing. Paul wrote to Timothy that "evil men and seducers shall wax worse and worse" (II Tim. 3:13), and in Revelation 11:18 we are told that God is going to "destroy them that are destroying the earth."

When Christ came the first time he allowed Himself to be crucified. When He comes again He will rule with a rod of iron, coming in flames of fire to take vengeance on them that know not God and obey not the gospel (II Thess. 1:7, 8). Christ will some day solve the world's problems—and is ready now to solve our individual problems if we will turn from our sin to Him.

Chalk Illustrations for Messages

By James F. Harrison

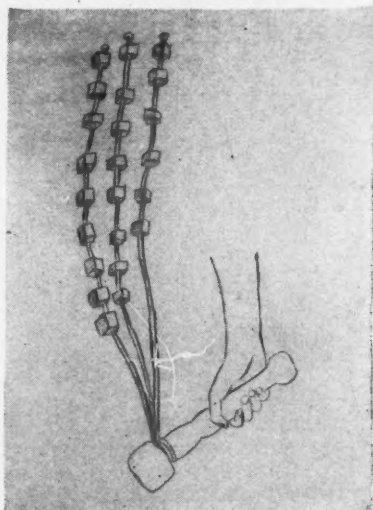
SEEING ONESELF



I. In Man's Mirror
The exterior (body)

II. In God's Mirror
The interior (soul)

SCOURGING



I. The Christ (John 19:1)
For our profit

II. The Christian (Heb. 12:6-10)
For our profit

The sketches which appear with this article were submitted by students, and were not necessarily original with them.

August, 1948

Talking Things Over by Walden Howard

Let's Start Being Friends

THE other night in our young people's society we had a question box program. One of the girls wrote on her slip of paper, "I have been taught all my life that as a Christian I am to have nothing to do with unsaved kids. This doesn't seem right to me. Is it right or wrong?"

I'd like to show you the scriptural answer to that question because that statement is as *wrong* as anything could be, and yet many Christian young people are being taught that they should withdraw from everybody but Christians. (Incidentally, I begin to see now why we don't attract more unsaved young people to our churches.)

Now, just what is to be our relationship with the unsaved? As Christians we are "new creatures" (II Cor. 5:17), which means we have new life, a new goal in life. We're headed in an entirely different direction, and should have new desires and motives. Naturally, as we go on in the Christian life, we should find our close friendships among other Christians, and many of the things that the unsaved engage in will have no place in our lives because they are not consistent with a clean, righteous life. We are to be "separated" from the world. But does that mean we are to have nothing to do with the unsaved?

If it does, how are we ever going to reach them for the Lord? Look at it from their standpoint for a moment. If you were unsaved, what would you think of a bunch of young people in your high

school who would have nothing to do with you? Who avoided you and condemned you for the "worldly" things you did? Wouldn't you be likely to say to yourself, "Who do they think they are, acting so high and mighty?"

On the other hand, suppose some swell Christian kid were to be real friendly to you, and even though you could see she was *different*, she wasn't all wrapped up in herself, but was genuinely gracious and humble. Suppose she were to invite you to a meeting sometime at her church or with some Christian group, and offer to come around and get you. Don't you think there'd be a pretty good chance of your going?

The thing I'm trying to get at is this. We must be separate from sin, but not from sinners. Just like the Lord Jesus. His life was absolutely untainted by sin, and yet He was often with sinners—because they were the people who needed Him most. And there are scads of young people around us who need *us*. Nobody prays for them. There isn't a Christian in their whole family. They haven't a Christian friend, unless *you'll* be that friend.

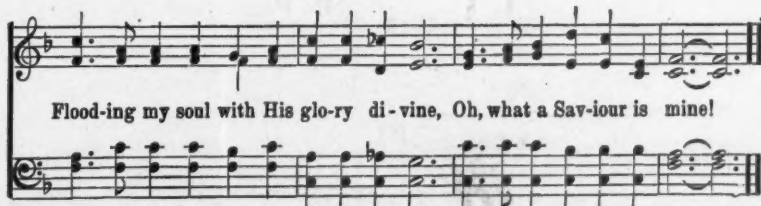
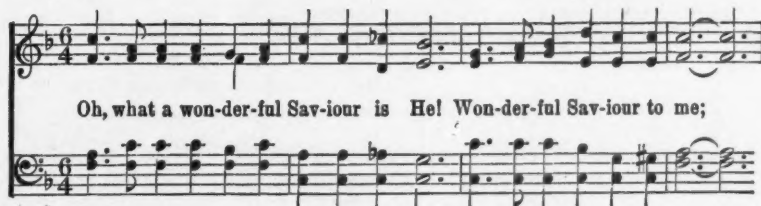
Here's a suggestion: Pick out one or two unsaved young people at your school (or office) that you know. Start praying definitely and daily for them. Ask God to make you friendly and set about becoming their friend for Jesus' sake. Who knows but that they may be saved through your concern?

NEW CHORUS OF THE MONTH

What a Saviour!

F. J. R.

FRANCES JOHNSTON ROBERTS



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G. C. A.—Glen C. Atkins	
C. N. B.—C. Norman Bartlett	
B. C. B.—Barbara C. Bucher	
J. H. C.—John H. Cable	
S. M. C.—S. Maxwell Coder	
H. R. C.—Harold R. Cook	
E. A. C.—Edward A. Cording	
W. C.—William Culbertson	
H. A. D.—H. Adella Dunlap	
W. F.—Warren Filkin	
P. B. F.—P. B. Fitzwater	
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High overhead a bright blue sky, and glorious sunbeams floating by;
The stately movement in the trees, fanned by a cool and gentle breeze.



THE EARTH'S DELICATE BALANCE

Back of the laws of nature is the hand of God. Men set their watches by the sun and stars, plant their seeds according to the seasons, and expect variations of temperature only within certain limits. But how many there are who never give a thought to God, and how many others are not thankful to Him who made and maintains the laws by which these things are governed!

"Scientists at the Fels Planetarium of the Franklin Institute," says a bulletin of the Institute in Philadelphia, "coolly admit that the end of the world, that is, a change in conditions which would make life on the earth impossible—might happen, due to some unforeseen cataclysm, at any moment. . . Our earth is delicately balanced between the too hot and the too cold, the too dry and too wet, for life of the kind we know. If something should happen to upset the existing conditions, most of the higher life on earth would come to an end."

But how was that delicate balance established? The Bible has the answer, as it has to every important question in life. Not only does it tell us that "God created the heaven and the earth," but it gives us light on the exquisite adjustments of the universe in such passages as these: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them" (Job 26:7, 8); "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12).

Christ is the sustainer of the orderliness of the creation: "Who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things hold together" (Col. 1:15-17, A.R.V., marg.).

Balance is needed in the Christian life as much as in the natural world. We need it in respect to clothing, eating, sleeping, talking, working, recreation, reading, and in every other activity. As we learn to know our own hearts, and see the need for a circumspect walk in the Christian life, we may well cry out, "And who is sufficient for these things?" (II Cor. 2:16). But we must read on and know that we are not "sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (3:5). Our weapons are "mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5). "He is able even to subdue all things unto himself" (Phil. 3:21).

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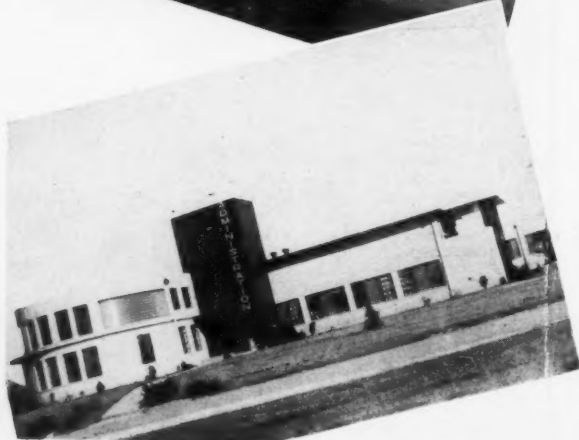
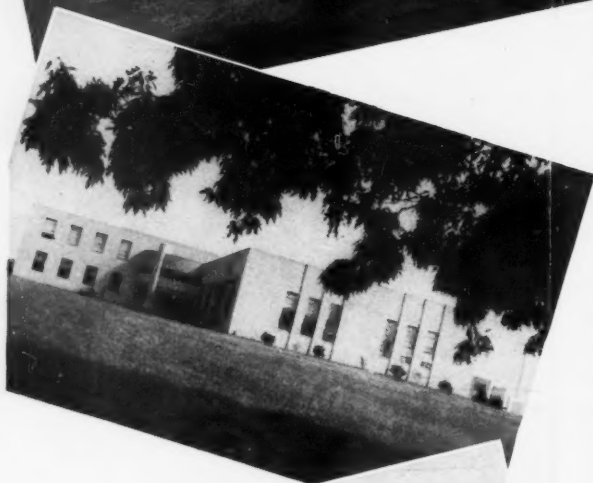
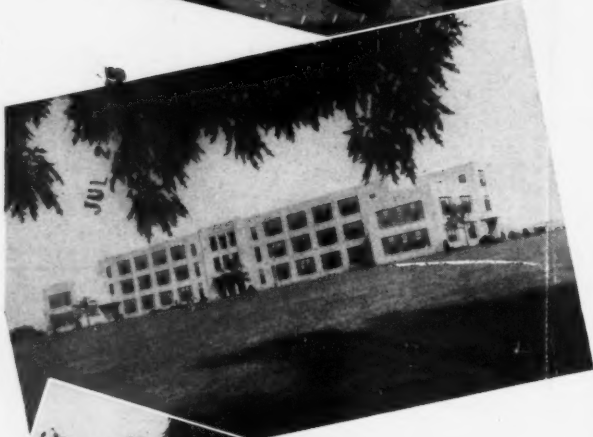
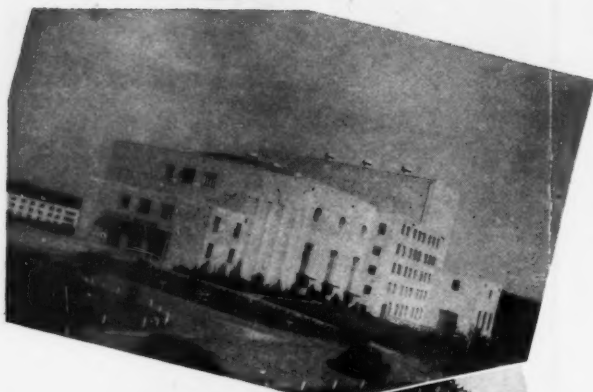
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